

John Smith. W. Vmct qui patitur. W.



^{Bate, John =}
The Portraiture

*of Hypocrisie, lively and pithilie
pictured in her colours: wherein you
may view the vglieſt and moſt pro-
digious monſter that England
hath bredde.*



L V K E VI.

Why call ye me Lord, Lord, and do not the thing: that I ſpeake.

A P O C. III.

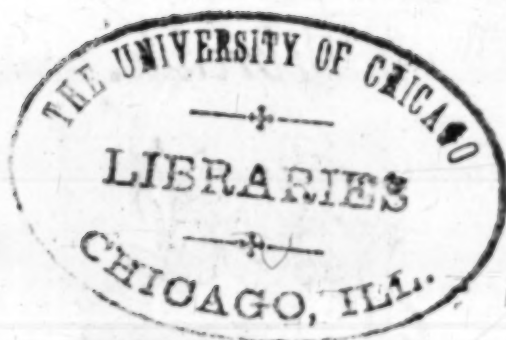
*I know thy workes that thou art neither cold nor hot: I would
thou werelt cold or hot. Therefore becauſe thou art luke
warne, and neither cold nor hot, it will come to paſſe that
I will ſpue thee out of my mouth.*

✻ Imprinted by Robert Robinson,
for Iohn Dalderne. 1589. f

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To the vertu-

ous and right worshipful

Sir *Anthonie Therold* knight, his

duetifull and dayly Oratour John

Bate, wisheth health and prosperitie

with increase of godlinesse, full perfe-

ction of all Christian knowledge

and happinesse, euerlasting

in Christ Iesus.



Having often con-

sidered the sundry

curtesies which I

haue receyued at

the handes of ma-

nie, to whom I must and doe confesse

my selfe deeply indebted, and vn-

able in anie small part to repaie. I.

A iij.

finde

THE EPISTLE

*find none to whome I ought to acknowledge my self so dutifully bound for their benefits, as to your worshippe, the great bountie whereof I haue often and plenteously tasted: for which cause partly pricked forward by duetie, as also encouraged through your singular courtesie, knowing you to be a fauorer of the Gospell a macenas to learned men and good literature, a good member to that weale Publike wherein you liue. I am so bold to craue Patrocinie to this litle Dialogue; in which is pourtrayed certaine Worldlings Hypocrisies: which I do not present as though the portrayture it selfe were worthie acceptaunce, but as an earnest penie of my wel meaning
and*

DEDICATORIE.

and testimonie of a gratefull minde.
After that I had throughlie pondered howe greatly manie in the dotage of this world doe deceiue themselves under the cloake of falselie challenged Christianitie, who account it as easie a matter to bee a christian, as it is to say the Lords prayer, the Creede, and ten Commandements, and who also esteeme themselves sufficiently to haue discharged their dueties if they come to the Church for fashion sake, heare a litle, and practise lesse: I thought good to set a broch certaine common Hypocrisies too commonly hatched in the common wealth of England, which litle labour my desire is, may bee accepted of the vertuous and

A.iiij. god-

THE EPISTLE

godly, for as for the godles & wicked their censure much I esteeme not, unto whom wee maie well saie, as doth Augustine, what doth it profit them to bee called that they are not, and to vsurpe a straunge name: if they loue to be called christians, let them shewe foorth the frutes of Christianitie, for Christians haue their names of Christ, and therefore as they challenge the name by inheritance, so must they bee coheyres of his holinesse. If they will bee as they would be called, let them learne to crucifie the concupiscence of the flesh, and mortifie the lustes thereof. If they will be called faithfull, as they trust in the mercie of God through Christ Iesus,

DEDICATORIE.

Iesus, so let them exercise themselves
in all good workes : if they will bee
called the members of Christ, let
they take paines to frame themselves
according to their heade as farre
forth as it is possible in this life: hol-
ding themselves assured that it is
vnpossible the head should be of one
will and the members of an other.
If a man boast that he feareth God
and liueth christian like, & neuer-
thelesse contemneth God & casteth
his commaundements behinde him,
not doing him honour in heart by
obedience, to whom with lippes hee
acknowledgeth subiection, is it not
too too grosse hipocrisie? True it is
indeede these men can pretend and
carry a goodlie show that they loue

A v

God

THE EPISTLE

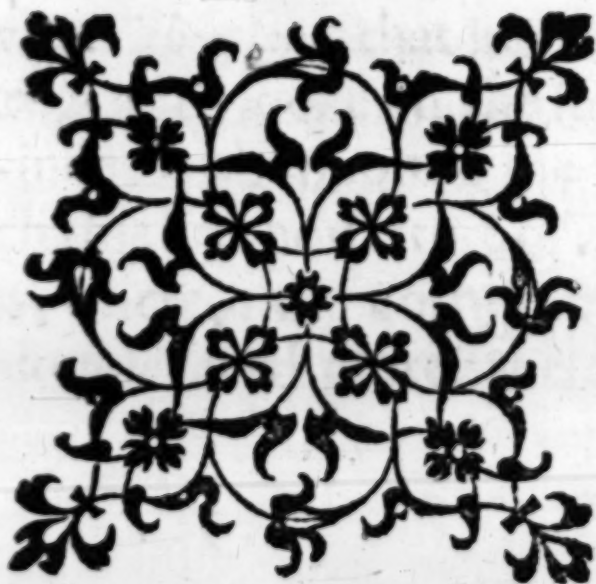
God, it is nothing els but a sinneful
& basterd lie loue: for if the hollow-
nesse of their hearts were laid open,
wee shoulde finde that they hate
him, for like as malefactors coulde
wish in heart there were no Iudge,
no order, no pollicie, no gouerne-
ment in the world, that they might
commit mischiefe with more libertie:
euen so these, what copie soeuer their
countenance carrieth, in mind they
despise God, and if it were possible,
woulde plucke him out of heauen.
Thus hoping your Worshipp will
shield this litle portraiture fro the
assaults & censure of others which
are led more by affection, then rea-
son: I cease and craue pardon, for
daring to present so slender a gift,
which

DEDICATORIE.

which I acknowledge, is not beautified with flowers of humane wisdom, nor indited with eloquent stile, as those commonly are which are set forth to the world, rather to feede the humors of wanton readers, then for anie delight to doe good, wishing to your Worship long life, increase of knowledge, perfect felicitie of the life to come.

Your humble Orator.

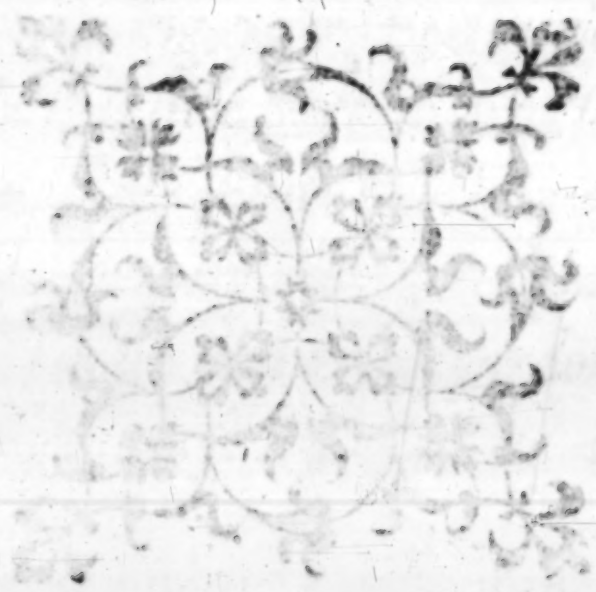
Iohn Batt.

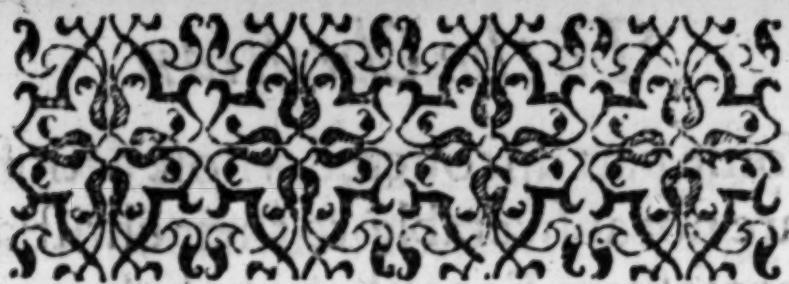


DEDICATORY

which I acknowledge is not meant
to be with flowers of human wit
come, nor mixed with eloquence
like, as those commonly are which
are set forth to the world, rather to
feed the humor of vanity than
to show them for some delight to do
good, wishing to your Worship long
life, increase of knowledge, health
felicity of life to come.

Your humble Obedient
John Barr.





To the Christian Reader.

TH E lamentable securitie (good christian Reader) of verie many men who by their life & conuersation doe shew that either they acknowledge no God at al, or think that God (as it is in *Homer*) doth so dallie out the time amongst I know not what *Ethiopians*, that he hath no leasure at all to looke on the state of mankinde: hath mooued me to set abroch this litle portrature of hypocrisies, wherein the corruptions of such double faced protestants are in
some

To the Christian

some part discovered, whose actions are not answerable to their christian profession. For although these men, maruellous wise in their owne conceits, perswade themselves that they are sufficiently learned vnto saluation: yet are their cogitations darkened, and they are strangers from the life of God, through the ignoraunce that is in them. And therefore the life of these men may not vnfitly be compared vnto the life of a madde man, or one that is infected with the falling sickenes. For euen as madde men, or they which are spent with the falling sickenes, do wound themselves & know it not, do strike themselves and feele it not, & euen them when they thinke them selues to stande fastest, do slippe most sodenlie into dreadfull daunger: euen so these men, which perswade themselves

Reader.

selues that they bee sharpe fighted,
when they are as blinde as they that
are blind on both eyes, are so far past
all sense of sinne and feeling of Gods
iudgements, that though they bee
strike, they know it not, & although
they bee beaten, they feele not the
blowes. No, they thinke that they
walke in the light, when they grope
vp and downe in grosse and palpa-
ble darkenesse: they thinke they liue
when they abide but in death, and
promise to theselues libertie, being
(in verie deede) those bondslaues
of the diuell, which plucke vppon
their owne pates a speedie damna-
tion. The patterne of which care-
lesse men thou mayest behold in the
person of this carnal *Autophilus*, who
in his discourse with the good chri-
stian *Philoxenus* to smoothe his sins
& hide his hypocrisie, hath alwaies
an

To the Reader.

an excuse as good as an Aperne
made of figtree leaues: here in my
onely desire is, that this my poore
labour may bee accepted of
the Lord, and profitable
to his people.





A DIALOGVE

no lesse pleasant than profitable, betwixt the good Christian *Philoxenus*, and the carnall *Autophilus*, wherein such worldlings are perfectly depainted, as hide their hypocrisie vnder the colour of falselie chalenged

Christianitie. By John Bat Master of Artes, and student

in Diuinitie

Philoxenus. Autophilus.



Did meruaile *Autophilus*, to see you march towardes the Sermon so speedilie. I trust that the spirit of y^e Lord hath wrought some good worke in you, that you are desirous to learne wisdom at the mouth

2 A Dialogue betweene
mouth of the minister, whereby you
may bee made wise vnto saluati-
on.

Autoph. Trulie sir, I haue almost
forgotten you, it is so long since I did
see you. If you know the intent purpo-
sed wherfore I came to the preaching,
or the profite which I haue reaped
thereby, I suppose you would rather
condemne me for my intention, than
commend me for the commoditie that
I haue gained at the mouth of the
Preacher.

Philox. Few such words Autophi-
lus may suffice. They sounde of the
spirite of iniquitie. I would be sozie
that your minde shoulde meete with
your mouth herein.

Autoph. Woulde you wishe mee
to sweare, as I am an honest man
and a Christian, I speake what I
think, and which you, if you vrge me,
shall vnderstand at large.

Philox. I perceiue your complexi-
on is cholericke, take heede you vnplac
not your patience, and sweare not by
your honestie. But since you haue
called

called your intent in question. May I
craue the cause of so greate hast, for
your pace declareth, you were loth to
come too late.

Autoph. Be there none here but we
our selves?

Philox. None at all as I sup-
pose.

Autoph. Will you conceale it, if
I make manifest my mindes vnto
you?

Philox. Perswade your selfe, that
I am your friende in these thinges
wherein neither God is dishonou-
red, nor your Christian brethren hin-
dered.

Autoph. Tush I like not con-
ditions, perhappes it concerns my
credite to conceale the cause heere
of.

Philox. If either your credit or com-
moditie bid honestie farewell, I am
not meeke to make your secret friend.
I hope there is no danger in broa-
ching to honest a matter as this is.
Why therefore should you make it so
curious?

Autoph.

B 2

Autoph.

A Dialogue betweene

Autoph: Because I knowe not the intent of the demander, howbeit as I desire not to disclose it, yet because I am loth you should wax ielous, you shall not departe vnsatisfied. Beleeue me sir, I went more for fashion than for fauour, that either I did beare to maister Doctoꝝ or his doctrine.

Philox: I thought how I should find you Autophilus, you made the matter so curious, I feare mee in the ende I shall finde you an hypocrite.

Autoph. You cut mee off before I come to a full period: the sense is yet vnperfect. If there had beene no greater occasion to haue mooued mee to come to this place, than the profite I thought to haue reaped at the hande of the preacher, we had not met heere to daie.

Phil. Is there anie thing more com-
modious (miserable man) than to seek
to saue thy soule? Is anie thing more
necessary than to hear the word prea-
ched, or any iewel more precious than
wisedom?

Autoph. O Sir, I came to receiue
money

money this date, to the value of two hundred pounds, & as I am an honest man I esteeme more of two hundred pounds, than of three hundred preachings. For if you thinke that I came so speedilie to heare a Sermon, you are greatly deceined, not withstanding hearing the report of the man to be famous, that he was a stranger and an excellent fellow, I thought good to go see him for companie sake. But shall I tell you Philoxenus: In that minde I am in, I will neuer heare him againe whilst I live.

Philox. Doe you not like of him as a good messenger, that will without feare or fauour discharge his duetie, and manfullie declare that message which was ministred vnto him.

Autoph. Messenger or not, I knowe not what hee hath in charge, but one thing I am sure of, that such as hee, are farre vnmeet to be made magistrates, heere is nothing nowe a daies in the monthes of a greate number of them, but crying out against couetousnesse, vsurie, briberie, belly chere,

6

A Dialogue betweene

surſetting; drunkenneſſe, and ſuche
like.

Philox. Tell me Autophilus, where-
fore he is ſummed to be made a magi-
ſtrate?

Autoph. Therefore: becauſe pride,
rouetoulneſſe, vaine glozie, whoore-
domme, lecherie, ſhoulde kiſſe the
ſtocke.

Philox. And do leſſe worthe, for if
I may bee iudge, the gallows is too
good for them. But in deede ſuch hath
bene the corrupt nature of the wicked
and vngodlie of this worlde, that they
haue alwaies waſhed ſuch as woulde
ſimplie & in ſinglenes of hart tel them,
or ſerlie reprove them for their mani-
feſt ſinne & manifolde tranſgreſſions.
In the prophet Eſay his time the peo-
ple cried out to the ſeers and prophets
y they would ſpeake flattering things
vnto them. Abner coulde neuer abide
Riſpah Iſboſeth, to tell him of his go-
ing into Riſpah his father Saules con-
cubine: The prophet Micha telleth
vs that the ſinne companions of his
time liked well of ſuch prophets as
would

Eſai. 30.

2. Sam. 3

Mich. 2.

would prophesie vnto them of Wine
and strong drinke. The same cankered
corruption, if not more grieuous, is at
this day. The wicked best like of those
ministers which either can saie no-
thing, or else flatter and sooth them by
in their sins, taking them as it were
by the hande, and lulling these grace-
lesse babes a sleepe in the cradle of se-
curitie: They best like of those which
dabbe with vntempered mortar, and
solue enticing pillows vnder their el-
bowes: which preach vnto them of
Wine and good Ale, of rioting, reuel-
ling, and running vnto all manner of
vngodlie erreffe: I remember the
Prophet Amos hath a complaint a-
gainst the rulers of his time, that
they would make haucke of the
poore and needie for olde shoes. If
the same Prophet were now liuing, he
would adde to this another complaint
as grieuous, that the ministers of our
time are so wicked and vngodlie, that
they wil smother the sinnes of men, &
sell the truth of G D D for mourning
gowns, for tieth rocks, & tieth sheues.

The wic-
ked would
haue their
sin nes
smothered

Amos.8

I woulde to God that wofull experience proued not this to be true: for undoubtedly although a mā were so blot-
 ted and blarred, that all the waſer in
 the ſea could not waſhe him, yet ſhall
 you finde one flattering tongue or o-
 ther, that will ſupport him in his ſins,
 and iuſtifie him in his vncleanneſſe,
 and although he were as black as the
 blacke horſe mentioned in the Reue-
 lation, yet ſhall ye find a blacke Pro-
 phet with a blacke mouth, and an
 headlong tongue will colour him as
 white as the white ſheepe that is new
 come from waſhing, and if a falſe
 tongue coulde doe more than that, it
 is ſet to ſale for a ſmall price. Thus
 the children of GOD are bereſte and
 robbed of their garmentes, when flat-
 terers giue titles, and iuſtifie the
 wicked in their abominations.

Autoph. I tell you troth Philox-
 enus, to ſpeake what I thinke, I vt-
 terlie miſlike of theſe ſawcie mar-
 chauntes which checke and controule
 their ſuperiours: there is nothing
 but the lawe, damnation, damna-
 tion.

tion. What man? Wee liue vnder the goſpell, and therefore, if they will needes bee preaching let them preach the goſpell. I warrant you S. Paul being a miniſter of the goſpell, vſed no comminations, nor threatenings; but obſecrations and beſeechings, as it manifeſtly appeareth in ſundry parts of his Epiſtles. 2. Cor. 20. 2. Cor. 10. 1.

Philox. If thou hadſt bene in Herods court, thou wouldeſt haue bene one of the firſt that ſhouldeſt haue termed Iohn Baptiſt a ſawtie Iacke for his controuling of Herode. Thou art one of them which woulde haue thy ſinnes ſmothered, although inceſſantly thou offendeſt againſt the maieltie of God. But what diſcreete father is he, which if his childe ſhould play the unruly and ſtubborne boy, woulde ſtroke his heade & tell him he were a good ſon, & not rather fatherly reprove him, and ſharply correct him with a rod. What prudent maſter will commend his ſeruaunt for neglecting his commaundement? In like ſorte will

Discrete
Ministers
not vnlike
to skilfull
Chirurgi-
ans.

you be trucebreakers of the Lords co-
uenants, & yet looke to be flattered: will
you impeach the Lordes honour, blas-
pheme his holy name, tread & trample
vnder foot his glory, and yet heare of
mercy: will you steale, murder, com-
mit adultery, & yet heare of nothing
but the gospel: wil you rest in sin, liue
in error & ignorance, sing ouerthwart
the fields after your owne disordered
lusts, walke in the by-paths of vngod-
lines, & yet make no reckoning to be
rebuked: what skilfull Physitian or
experienced Chyrurgian, will apply a
supplying salve to an old festred soze,
and not rather vse searing, launſing,
cerizing and searching of it to the bot-
tome: no, no, grosse humors must haue
strong purgations, festred sores must
haue sharpe salues. Knobby timber
must haue hard wedges; & rough hor-
ses must haue rough riders. It is a la-
mentable thing to consider the woful
estate, and condition of our daies: such
pillage and pollage, such guile and
disguising of matters, such swearing,
tearing, & tossing of the name of God
like

like a tennisball, from one blasphemous
 to another, such leasemongring and
 inhauncing of rentes, such pride, rio-
 ting, and ruffanisme, such drunken-
 nes and surfeting; such wantonnesse
 and chambzing, that wickednes doth
 rage as a water floude, and iniquity
 hath gotten the vpper hande: and yet
 notwithstanding men fret like cha-
 fed Bulls when they are brotherly
 reprovved for their wickednes. As tou-
 ching saint Paul, its true that he is a
 Minister of the gospell: But it is not
 true that he alwaies dealeth with
 the spirit of milones & lenity, for with
 the proud & arrogant he dealeth more
 sharply, & more roughly: looke thow
 the Euangelists with a single eye, & see
 howe sharply Christ Iesus dealeth
 wth the scribes & pharises, although they
 bragged & boasted as much of their up-
 right conversation as do our english hy-
 pocrites: although they sat in Moses
 chayre & taught the law, yet are they
 called of the son of God a wicked & an
 adulterous generation, blind guides,
 painted sepulchres, the sonnes of the
 deuill.

Luke 18.

Math. 23.

Iohn 8.

Phil.3.

Order pre-
posterous
to preach
the gospel
before the
lawe.

deuil. There were in saint Pauls time
such as made their brags and vaunts
of the law: yet are they called of the
Apostle dogs, euill workers, enemies
of the crosse of Christ. Wherefore
there ought to be a singular wisdom
and discretion in the ministry, to di-
stribute the worde of truth aright, to
breake to euerie one his portion of
the bread of life, to preach the lawe to
whom the law belongeth, and the gos-
pel to whom the gospell appertaineth,
Judgement to whom Judgement be-
longeth, and mercie to whom mercie
appertaineth. For to preach mercie &
forgiuenesse of sinnes before men see
their sinnes and know their miseries:
by the preaching of the lawe is to
preach the gospell vnprofitably: hee
that doth not see his sinnes in the law
as it were in a glasse is ignorant
what miserie is in himself, and what
mercie is in God.

Autoph. Well Philox. I perceiue
you are become a fether of a left wing,
I knewe when it was not so with
you, holobest this geare will take no
colour:

colour: neither can I see but that a great number haue done more harme then good by their preaching. It is a piteous case to see howe those towncs which haue had honest simple men, and quiet soules that would not meddle with other mens matters are now troubled and molested by a companie of saucie fellows who can abide no good fellowship, no sportes, no pastime, no not so much as vpon the Sunday. Was not good fellowshipe (thinke you) bled before they were bozne? I can tell you Philox. there bee a thousande of this minde, that if the bloudie pretence of the proude Spaniard had taken place, we might haue thanked these busie fellows for it.

Philox. It was with me Autoph. sometime as it is now with thee, both blinde in iudgement, and corrupt in conuersation: I did prostitute my selfe vnto all kinde of wickednes, hauing no sense of my sinnes, no feare of punishment, no feeling of the iudgements of God, vntill such time as the
 Lord

Mark this
ye ciuill
honest
men.

Luke. 16.

Lord by the preaching of his word, & the powre of his holy spirite, gaue me new eyes to see better, & a new heart to discern better: after ward, as a man come out of a dumpe, I wondered at y^e grosse & palpable darkenes wherein I was before, neither haue I had this feeling in my selfe: but also I haue known & do know many which before their conuersion, & inward alteration of mind, were reputed for as still honest men as euer trode vpon a shoe, as substantiall men as any were in the parish they dwelt in, as simple dealers, honest liuers, good housekeepers, as any of their neighbours, neither was it neede to tell them of it, and yet now y^e the Lord hath effected an alteration & change in them, they thinke far otherwise of themselves, their eyes be opened, & their iudgements illuminated. For now they see, that which they saw not before. Now they vnderstand y^e there is great ods betwixt the iudgment of God & the iudgment of men, & that God oftentimes in iust iudgment condemneth whom y^e world vn-
iustly

iustly iustificeth. I speak this Autoph.
 because thou callest me a fether of the
 left wing, wherin y^e dealest after y^e ac-
 customed maner of hypocrites which
 speak reprochfully of me conuerted vn-
 to God. For y^e world loueth his owne &
 bristleth & stormeth whē as God pluc-
 keth away one fether frō his wings.
 That which thou obiectest against y^e True pre-
 ministers & zealous folowers of y^e gos- chers of
 pell is no nouelty, how y^e they are the the worde
 cause of strife, sedition, wars, boyles, called sow-
 hurliburles wherewith y^e world is dis- ers of sedi-
 quieted: against which slanderous spee- tion.
 ches & offensive outcries, y^e godly must
 confirme their mindes with y^e notable
 saying of our sauior Christ in y^e gospel Luke. 12.
*I came not to send peace but a sworde, for
 I came to set a man at variance with his
 Father, and the Daughter against the
 Mother, & the Daughter in law against
 her Mother in law, and a mans foes shall
 be they of his owne household: for the word
 of peace doth seperate as it wer y^e gold
 frō y^e dross, the wheat from y^e chaffe &
 the good from y^e bad: & from hēce it is y^e
 the wicked become so outragious, & do
 whet*

whet their teeth to persecute the pain-
 full laborers in the Lordes vineyarde
 calling them the troublers of the com-
 mon wealth: vnto whom wee answer
 1. King. 18. as Elias answered to King Achab,
 that not hee, but the King was the
 troubler of the Countrie: Euen so not
 the ministers which teach the worde
 painefully, but these vngodly ones
 which defame them despitefully, trou-
 ble the common wealth, and hurt the
 health of the Church. The unbelee-
 uing Jewes at Thessalonica cried out
 against Paul and Silas saying these
 felowes that haue troubled the whole
 world are come hither also. But Paul
 speaking against y^e Jewes his enemies
 & persecutors, said, they, as they haue
 killed y^e Lord Jesus & their own Pro-
 phets, so doe they persecute vs: they
 please not God, & are aduersaries to
 all men, resisting vs y^e we shoulde not
 preach the gospell vnto the Gentils
 to their saluation, that they may still
 fulfill their sines, and so at last, the
 endlesse anger of God may fall vppon
 them. It is to be feared, it is with vs,
 as

as it was with the Jewes in the prophet Ieremie his daies, a few that embrace the worde of the Lorde with profit. The rebellious Jewes objected against Ieremie, that since the time they beganne to leaue the worship of their idol gods, and to hearken to the preaching of the worde of God, they neuer had any iot of felicity, but that mishaps by troupes fell one vpon the necke of an other: hereupon they saide to Ieremie: when we made sacrifice to the Quene of heauen (that is to say, to the sunne) all thinges went well with vs, we had abundance of corne, &c. After the same manner say many of our time, it was well when we heard masse, when we went on pilgrimage, when we worshipped befoze images, when we gaue to monks and priests: the feare of God was greater, and there was moze loue and good fellowship in a day then there is now in half a yeare.

Autoph. A thousande are of that minde Philox. neither can you make them beleene, but then it was a good

C

world

worlde, whē a man might buy as many eggs for a peny as would serue him halfe a dozen meales.

Philox. What drunkennes, what astonishment, what madnesse hath dazeled the eies of men y they should see nothing? what sleighty elusions of Sathan hath couered their spirites that they shoulde belæue nothing? Is this the thanke that we render vnto God for the preaching of the gospell? what madnes can bee compared vnto this? The Lord doth offer vs saluatiō freely without monie or monie worth: and we had rather feede like swine on hulkes and shales, pay for popish dotages & dirty deuises. The Lord doth offer vs drinke of the wellsprings of Israell, the fountaine of euerliuing water, and we had rather drinke of the filthy puddle of mens deuillish intentions. He sendeth his ministers amongest vs to sowe the incorruptible seed of his holy word, to rouse vp these lumpish spirites of ours & to bring vs to repentance: & we accuse his word to be the cause of our sins & miseries, &
his

his ministers to be the sowers of sedition & discention. But tel me this one thing Autoph. art thou perswaded y the preaching of Noe, was the cause of the ouerwhelming of the old world in waters? or y good perswasions of Lot, the cause why Sodome, and Gomorra was burned with fire & brimstone frō heauen, or the forewarning of our saviour Christ vnto the Iewes to be the cause of the destruction and desolation of that famous city Ierusalem?

Autoph. How should I be so perswaded, sithens it was the fulnes of their abominatiōs which kindled y wrath and indignation of God against them?

Philox. In like sorte it is not the word of God which maketh our sins & miseries abound, causeth dearth or penury, stirreth by sedition, strife or contention: it is our sins & enormous offences that draweth the heauy iudgements of God vpon vs, let lewde tongues therefore for shame leaue off to blaspheme & to lash out at randome against the gospel of Iesus Christ: let vs remoue far from vs the causes of

our miseries, namely, contempt of the word of God, couetousnes, oppression, swearing & tearing of y name of God for vaine trifles, prophanation of the Lords Saboth, drunkennes, surfeting, rioting, &c. and let vs know assuredly, that the happy and prosperous victorie which God hath giuen to the professors of his gospell in putting a snaffle in the mouthes, and an hooke in the nostrils of mercilesse Tyrants and bloudie persecutors of his childezen, it was for his name sake, his worde and his truthe sake. Therefore let vs with humblenes of heart beseeche the Lord of his entire goodnes to send daily more and more painefull labourers into his vineyard, to water the vine of Englande with the moysture of his holy worde, and that all idoll pastors and hirelings may be rooted out.

Autoph. Yet more adoe about hirelings, I pray you whom doe you call hirelinges or idoll pastors, it may be that I shall mistake you?

Philox. The very same Autoph. whom thou callest simple fellows and quiet

quiet soules, which care not whether the people committed to their charge, sinke or swim, stand or fall, live or die, be saued or damned: which either for feare or fauour dare not once meue or open their mouthes to reprove the sins of the wicked: which are more fit for y^e tauerne than y^e tēple, for y^e plough than y^e pulpit: which are more fit for y^e staile than to feede the flocke of Christ. The shepheard if he want knowledge may confer with his Dog, & if the seely husbandman want wisdom he may aske counsell of his whip, for the lips of these idols preserve no knowledge.

Autoph. Now as I am an honest man, and a Christian, I haue heard many vnreuerent speeches, and reprochfull raylings, & yet neuer heard I any thing against honest men so vncharitably spoken.

Philox. Beware how y^e iudgest, lest y^e condemne y^e prophets theselues. Esay Esai. 50.
calleth the ministers of his age, blinde watchmen, dumbe dogs, greedy dogs. The prophet Ezechiel, termeth y^e prophets, conspirators, greedy raueners, Ezech. 22.

Zach. 11.

Esay. 5.

devourers like Lions. The prophet Zacharie, in zeale of y^e spirit, termeth them no better thā idols, I could reckon many more sharpe sayings of the Prophets against such biters of the Lords people, but take these for a task and cease to call the godly & zealous followers of the Lord, despitefull and malicious dealers, because they will not iustifie the wicked in their waies, say that good is euill & euill good, make darkenes light, & light darkenes, call sower sweet, & sweet sower, to whom the Lord doth threaten that horrible woe of reuenge.

Autoph. Shall you make me beleeue that the prophets speak of those, which such as you are, call dumbe ministers, & not rather of the enemies of Gods truth? neuer whilst you liue. Why man these loue God, regard his truth, exhort & edifie to the vttermost of their power: I pray you call to minde that saying of the prophet Zacharie, who dare despise the day of small things, & things of no reputation? who dare reproue the Lordes soldiers

dlers lapping water like dogs? The
 stately champions being sent home,
 who dare vpbraid? Elizeus, his plow-
 ing, Peters, fishing, Paul, his tentma- All this
 king, Mathews, pilling and potwling? cōcludeth
 who were they that despised Jesus nothing
 Christ because he was a Carpenters for the
 son? Let these men beware lest here suppor-
 after they be like them in torments ting of a
 whom now they do imitate in faults. blinde
 Who would vpbraid Luther with his guide.
 monkery, since S. Paul, was so long a
 Pharisee & S. Augustine, a Manichee.
 Why doe you despise these brethren?
 Do you thinke that they which bring
 them into the church know not what
 they do? You might as well accuse the
 one as the other, if you durst. I am
 sure there is as great care as may be
 taken by the bishops and their substi-
 tutes at this day to admit such to the
 ministry as be learned, and such as
 they are wel perswaded of by men of
 good calling and credit to haue liued
 an honest and godly life, what can bi-
 shops do more? they be no Gods.

Philox. You are not y first Autoph.

that haue answered this matter with
 such a flimsiam, howbeit this coine
 will not goe for currant, when as it is
 tryed by y^e touchstone of Gods truth.
 But doe the prophets speake of those
 which regard not y^e truth of God? If y^e
 were granted to goe for good coin, must
 not men therfore be roughly spokē vn-
 to when they cōmit wickednes? Is y^e
 sinner so tender y^e he may not be tou-
 ched? Idoll pastors saith Autoph. loue
 god, & regard his gospel: I doubt whē y^e
 Judge shall hold his Assise, & the booke
 of accōt must be laid open, there shall
 need no Doctor to plead against thē,
 no clark of Assise to read their indite-
 ments, no great inquest to cast them,
 for their owne consciences shall both
 accuse & condemne them for the con-
 trary. Is not this y^e true badge, & cog-
 nifance wherby y^e shepheards ouer the
 flock of Christ are knowne to loue the
 son of God by, If thou louest me, feede
 my sheepe. Where is then the loue of
 those shepherds y^e neuer had any care
 of feeding of the flocke of Christ? what
 shall become of them which haue pin-
 ched

The cog-
 nifance of
 carefull
 Ministers
 feeding of
 the flocke.

ched & pined to death y^e soules of their
poore brethren, for want of spiritual su-
stenance, when they shall drinke as a
iust recompence of their iniquities the
bitter cup of Gods eternal wrath and
indignatiō in y^e kingdome of darknes,
& in y^e fearful p^{re}sence of Satan, where
the doleful drums of Gods anger shal
continually sound in their eares: where
shalbe weeping, howling, and endlesse
lamentation? It were ten thousand
tunes better for them to heare of
their sinnes now, that they may be
brought to repentance, & make their
hearts smart for the same, then here-
after to cry woe & alasse that ever we
were borne, when the day of repen-
tance is past, and the gate of mercy is
shut vp. That which you inferre of
Elizeus his plowing, Peters fishing,
Pauls tent making, together with the
rest, maketh nothing at all for the
maintenance of a blind guide: we de-
spise the not for that which they haue
beene, but we lament for that which
they are. Neither are we ignozant
that the Lorde hath chosen y^e simplest

1. Tim. 5.
Care in
constitu-
ting mini-
sters.

and basest of the people, to set abroad
the glad tydings of the Gospell, and to
confounde the wisdom of the wisest.
As touching the care of Bishops in
constituting of Ministers, Philoxenus
could find in his hart to iustifie them,
if their owne carelesnes did not con-
demne them. I would they had a litle
better learned that lesson of S. Paul
to his Timothie, Laie hands sodainly
on no man. Which lesson if it were as
well practised, as I would to God it
were, then should men of sounde doc-
trine, polished with good giftes of the
mind, adozned with good Art, and fur-
nished with all kinde of science and
knowledge, receiue this calling: then
should such as be constāt in the faith,
painfull to til the Lordes husbandrie,
faithful, zealous, watchful, labozious,
& of a tried conuersation, be sent to la-
bour in the Lordes vineyard, whereas
oftentimes wee see the contrarie, that
ignoꝛant men of corrupt conuersation
haue that calling granted vnto them.

Philox. This is a new learning in
dæd, when such græne heads dare pre-
sume

sume to reprove their elders, as though they knew not what to do, vnles they were aduised by you. Vndoubtedly for mine own part, I wil tell you Philox. if I had xx. benefices, I had rather bestow xii. of the vpon those against whom you so bitterly inueigh, then one vpon a controuler, whom it seemeth you fauour so much.

Philox. Do you cal it a new learning to reprove the sinner? Did not Iohn & Baptist being but a base & contēptible mā, reprove king Herod to his beard? Luke 3.
Did not Dauid being a child reprove & tel the elders of their faults? & saith, I am wiser thā the aged, because I haue kept thy commandements. Psal. 119.
Was not Micheas singular when he reprovēd & resisted 400. false prophets? 1 King. 18.
Was not Elias mightie, when he withstood all & 1 King. 22.
false prophets of Baal? God hath made the vile & basest to confound the proud, & very babes to confound y^e mightie. Out of the mouth of babes & sucklings (saith y^e prophet) hast thou ordained strength to stil the enimie and the auenger. To flatter men in their sins, were y^e next way

way to make the rot in their filthines,
& therfore sinners must make their re-
koning to be rebuked. Let the wicked
therfore cease to make hue & crie ouer
the country, saying such are proud mali-
tious men, because they wil not run to
the same excesse of riot, but rather re-
proue the waies of the vngodly: vnles they
wil take in the prophets, Christ & his A-
postles, & charge the wth the same crimes.
Let the consider the of the prophet Esay.
O how beutiful are the feet of the em-
bassadour that bringeth the message
from the mountaine, & proclaimeth
peace, that bringeth the glad tidings,
and preacheth health, and sayeth
vnto Sion, thy God is thy king: Let
them consider that of our Saviour
Christ, Hee that heareth you, heareth
me: and he that despiseth you, despi-
seth me, and he that despiseth me, de-
spiseth him that sent me. But shall I
tell you wherefore the word of God is
hated of the world, and the Ministers
thereof enuied: because it containeth
sharp corrosiues against secure consci-
ences, because it requireth mortifica-
tion

tion of the flesh, quickning of the spirit, a lively faith, and unfained repentance: and this is one of the especiall causes wherefoze Autophilus fauoureth the good Ministers so charitably as he doth, insomuch as if he had twenty Ecclesiasticall livings, he had rather to bestowe nineteene of them vpon blinde watch men, than one vpon a vigilant shepherde, that hath care to look vpon the lost sheepe of Israel. Here if I should but glaunce at our English Simoniacks, I knowe that I should rather displease than content. Wherefoze I will say nothing of Church robbers, marchant buiers of Ecclesiasticall dignities, following the steppes of their grand patriarch and predecessor Simon Magus. I wil not say that they are moze wicked & vngodly than the Jewes, for they wold not put the price of bloude in their treasure: but these merchantes haue so enlarged their consciences, that they can find in their hearts to make merchandise of mens soules for money. I will winke at the iugling that is now a daies touching
this

Symonie
put to his
shift.

this sinne of Symonie, and the prettie
 fine plaies betwixt maister Parson &
 his Patrones, as if they would cast a
 mist before his sight that made the
 ele, by making a faire glose vpon a bad
 matter, and putting a golden coat vpon
 an ill fauoured bodie. But heare
 you Sirs, all this will not pay the
 shot, when the reckoning comes to be
 made. I could say howe that Gentle-
 men Papists bestow most commonly
 their Ecclesiasticall livings vpon dirt
 dawbers, & such as are in no indiffe-
 rent measure graced for that calling:
 that thereby they may bring the Gos-
 pell of Christ Iesus into contempt.
 Else, tse, not a worde of the corruption
 of couetous Gentlemen in this point,
 how farre they will seeke within sixe
 moneths for sir Iohn lacke latine, lack
 learning, lacke conscience, and religi-
 on, that will make no bones to com-
 mit Symonie. Oh what keeping coun-
 saile on both sides! Maister Parson
 sweares, that if he haue twentie pound
 yerely rent of an hundred, he hath the
 whole giuen him: The Patrone saith,

as

as he is a Gentleman, he hath giuen him al, and yet his conscience witnesseth, that he hath giuen him the third parte. Thus if both they can plaie fast and loose cleanlye, to dazle the eyes of the world, they care not, if for companies sake, they goe both together to their craftes maister, which taught them the trickes of suche sleightie conueyances. In the meane time, neither the Patrone, if he may sheare the sheepe, while maister Parson sheareth the hogges, and scumme the best fat from his pot: neither maister Parson, if he may haue a litle lining, careth what doth become of poore soules, for whom Christ Iesus vouchsafed to shed his most precious bloud: but by whose meanes so euer it cometh to passe, that the flocke of Christe suffereth spirituall famine, he shall as surelie answer for the same, as hee which beholdeth that so horrible an offence, liueth for ever. For this is the cause, that where there ought to bee such as are able to teache, 2.Tim.3
to reprove, correcte, and instruct,
such

Dan. 12

such as ought to bee starres, to glorie
light to the Church, both in regarde
of their doctrine and conuersation,
there are wandering Planettes, gi-
uing no light, neyther in their do-
ctrine, nor in theyr deedes: Agaynst
whome the curse of G D D is thre-
fold.

Iere. 23

Woe bee vnto the shep-
herdes of Israel that feede them-
selues, should not the shepheards feed
their flockes? Yee eate vp the fatte,
yee cloathe your selues with the
wool, the best fedde doe you slay,
but the flocke doe you not feede, the
weake haue you not strengthened,
the flocke haue you not healed, the
broken, haue yee not bound together,
the driuen away, haue yee not
brought againe, &c.

Ezech. 34.

Autoph. If you would inueigh a-
gainst Symony Philoxenus, you may
go to Rome, for it is banished many
yeares agoe out of England. As for
that which you cal Symony, it is no-
thing else but a simple contract which
y^e lawiers call, De vt des. I giue that
thou maiest giue againe. And if this be
not

not come without craying of a mans
conscience. I doubt we haue a thou-
sand crackt consciences in England.

Philox. Alas good sir Symony, how
is he put to his shiftes, and yet all will
not pay the shot, when the reckoning
comes to be made. Not withstan-
ding were it not for this same, Do ye
des, many which set their talents like
Eagles on Ecclesiasticall livinges,
which flaunt it out like braue lads of
this world, & set a brazen face on the
matter, might go in threed bare cotes
hanging downe their heads for very
shame: and herein I appeale to their
stone consciences, if there be any con-
science at all in them. For certainlie
if they did beare that seale to the mi-
nisterie: which at a blush many of
them doe pretend, they would not gelo
the livinges of poore ministers to main-
teine their owne surpassing pride. But
to leaue them Autophilus, and to come
to your selfe, I prae you tell mee how
many sermons you haue heard with-
in one whole yere?

Autoph. That I may not lie vnto

you

D

you

I the
of
his
me
the
that

By the
length of
his foote
measure
the rest of
that kind.

you, I haue not heard many. For I am
none of those that wil go foure or fve
miles to a Sermon, and yet I trust I
shall doe well enough for all that, as
long as I haue a good faith in God, &
doe no bodie no harme: What man,
should I leaue my pleasures and pro-
fites, and fall to following the Prea-
chers? Doe they thinke that none
shall bee saved, but such as read
Scriptures and heare Sermons? God
shield man, but they which doe not go
to heare Sermons, should be saved as
well as they. Why may not one serue
God at home in his house, hauing good
bookes and good praiers, as well as if
he heard all the sermons in the Coun-
trie. You shall neuer make me beleue
the contrarie, I haue the Bible in my
house, and a few praiers, and now and
then I haue a litle crash for recreation
sake.

Philox. O the Autophilus, thou standest
too much in thine owne light, and
betwixtest what follie and ignorance
is in thee. if thou thinkest to bee saved
by any other meanes than that which
God

God hath appointed in his holie woꝝd, what mannes can bee like vnto this, that when GOD hath absolutelie spoken anie thing in his woꝝde, wee should excepte agaynst it, and so as if wee giue him the lie? When GOD hath tolde vs that the teaching of his woꝝde is the ordinarie meanes to saluation, shall wee hope to haue fellowship amongst the elect children of GOD, and yet despise the good meanes that GOD hath ordayned to bring vs into his kingdome? When GOD hath aduouched a thing to our faies, will wee saie, I hope it is not so. This is nothing else but infidelitie, which vomiteth vp al good things, poissoneth the verie entrayles of a man, stoppeth the waie to good graces, and barreth vs from repentaunce. Wherefore vse thy libertie, saie thou art a Protestaunt, renounce the hope, yet excepte thou louest the preaching of the woꝝde, even as thou louest thine owne soule, and dost delighte in the Gospell of our sauiour Christ, as in thy life, thou dost

walke in the finnes of a corruptible man.

Autoph. Stay there Philoxenus, for I know as honest men as euer broke bread, y keep good houses, giue much to the poore, no craft nor crinking in buying and selling, and yet twis they will not goe a furlong out of their way to heare a Sermon and doe you not thinke that these are sounde Christians?

Philox. I dare not say so, for what haue you here reported, but Socrates, Aristides, Scipio or Fabricius, each of the haue performed as much and moze too. for although at some times those men may shewe themselves very careful of Christian ciuilitie, and may also for a fashion decree such constitutions and lawes, as of themselves beeing good, may rightlie tend to the performance of honesty: yet because they are not truly and inwardlie touched with a loue of religion, they are but makers of sects, fleshlie, not hauing the spirit, & therefore in effect no better than Balaams blinde

Iude. i
Num. 22.

blinde Assethat braied forth the truth
 on a sodaine, without anie tast, or fee-
 ling anie force thereof in her selfe: or
 like to that same proude Priest Cai-
 phas, who prophesied at vnawares of
 the passion of Christ, hee himselfe not
 vnderstanding therein the hid myste-
 ries of God, but with the wicked king
 Saul, he vttered a bare sound of words
 without anie sense in himselfe. And
 yet for all this I denie not, but the
 Lord in his singular mercie may turn
 these their attempts to the good of his
 Church: euen as also hee turned the
 prophesies of that bewitched Balaam,
 into a singular blessing of Israel. How
 be it, as concerning themselves, they
 feele not the power of that spirit which
 so extraordinarilie worketh in them:
 Wherefore the Lord for his mercies
 sake enlighten the eies of your heart,
 and circumsise the foreskinne of your
 vnderstanding Autophilus, that you
 maye hunger after the breade of
 life, more desirously then as yet you
 doe. I praise you, answere me this one
 thing: Is it not a token, when you

loath your meate, that your bodie is out of temper, and that you will not ease.

Autoph. You haue hit the naile on the head, for when I am in health, I haue a verie good stomacke to three meales a daie.

Philox. Certainly if your bodie were no better dieted than your soule, you woulde quickly bee hunger starued. Herein is a proportion betwixt your soule and your body, that euen as your bodie, if it bee not diseased, will coust repast, foode, and sustenance: the longing whereof is a token of distemperature. In like manner the longing after the word of God, is a token that thy soule is in good plight, in perfecte state, and in the pathe to eternall felicitie: Whereas on the contrarie side, the loathing of the worde, the small delight thou takest in hearing it taught and preached, betraieeth a crazed and a cursed soule in the broad waie to euerlasting death & damnation. Wherefore I counsell thee as one that pittieeth thy case, doe as they do that are diseased

sed in bodie: Like as they take counsel
of skilfull phisitions, that by receites
of medicines they may recouer theyr
former health, & haue a good stomacke
to their meate: euen so, sithence Gods
sword goeth against your bad stomack,
and that you cannot digest the same:
yea, rather your soule lotheth than lo-
ueth it, bow the knees of your hart: the
Lord stretcheth out his armes daily to
embrace you. He knocketh at the dore
of your conscience with many good per-
suasions & exhortations, that hee may
bring you to repentance. Chriſte the
phisition of your soule is easie to bee
spoken withall: hee is more readie to
graunt, than you are to aske. Pray vn-
to him, that by the power of his holie
spirit, hee may worke in your soule an
hungring after the word, which is the
bread of saluation, a thirsting after the
drinke of life, wherof whosoever drin-
keth, shal not thirst for euer. Consider
þ needfulnes of this fodd, wherof if you
do but meditate, no doubt it shal cause
an appetite vnto the same, vnlesse you
be vtterly, by the bewitching of sathā,

Iohn. 4

berest of your wits, and haue no care
 of your soules health. That soule must
 needs perish which is destitute of hea-
 uenlie foode. For without the worde
 there is no faith, and he that beleueth
 not, shall perish everlastingly. The
 wrath of God abideth vpon him that
 beleueth not, sayth our saviour Christ.
 To conclude, Gods worde is the incor-
 ruptible seed, as S. Peter teacheth,
 wherewith the children of wrath thou-
 rowe the fall and corruption of our
 first parentes are begotten & borne a-
 new by the vertue & grace of Christe
 Iesus. Wherefore, if your soules
 health, the escaping from danger of
 eternall damnation: if the desire you
 haue to be called the sonne of GOD
 may preuail with you, heare the word
 of God: and not for fashions sake, but
 as one that would vnderstand the wil
 of his maister. Heare it, I saie, & keepe
 it: follow it, meditate on it daie and
 night.

Autoph. I were sicke in deede Phi-
 loxenus, if all this counsaile were ne-
 cessarie: I wil now saie moze, since you
 moue

make me unto it. I know as much as
the wisest of them can teach me. They
can teach me no more but the Lordes
prayer, the Apostles Creed, and the ten
commandements, and this could I do
many yeres agoe, it is but learning
one lesson of the Prophet David, that
is to wit, Eschue euill, and doo good:
or els this brieve Epithome of the ten
commandementes, Loue God aboue
all thinges, and thy neighbour as thy
selfe. There is not anie one of them
that can teach me anie more.

Hypocrites
diuinitie
sone lear-
ned.

Philox. There is no Christian (as
I hope) of your minde, for then the
wrath and indignation of God can-
not bee but hotly kindeled agaynst
them.

Autoph. Yea, ten thousand.

Philox. The more, the worse. If it
were so easy a matter to become a good
Christian: the Disciple of Christe to
learne the wil of God, as you make it,
what need we of the Prophets, Christ
or his Apostles? what neede we of
the writs of the sacred Scriptures?

What néede wee the Preachers
and Pastours of our soules, so dili-
gentlie to labour to bring man to sal-
uation, so carefullie to sowe the seede
of the worde, so vigilantly to keepe
watch on the Lords tower, so earnest-
ly to labour in the Lordes vine-
yard, so painfully to seeke for to drive
away the wolues from the Lordes
flocke, so industriously (like good hus-
band men) to till the Lordes ground,
so zealously to plant true pietie in
the heartes of people, and to plucke up
wickednesse and vngodlinesse by the
rootes.

Philox. In déede, as you saie
Autophilus, the Lordes prayer,
the Créede, the tenne Command-
ementes, to eschue euill and doe
good, to loue G D D, is soone sayde,
but not so soone learned as you take
it. And first as concerning your
praying, I beleue you vse it but a
little. You count so easie, for if
if you were set to the schoole all your
life

life, I thinke you woulde scarce take
out this lesson, Be feruent in praier.
For first in euerie godlie prayer must
of necessitie be these five thinges con-

Five cir-
cumstan-
ces belog-
ing to fer-
uēt praier.

sidered. First, earnestnesse of heart in
him that praeth. Secondly, con-
sideration of the causes which moue
him to praie. Thirdly, who it is to
whom he praeth. Fourthly, for whose
cause hee is heard. And fiftely, what
hee ought to aske. Which circum-
stances, Autophilus, I doubt be
wanting some of them in suche as
you your selfe are. But I praie you
since it is so easie a matter, as you
saie it is, to be a Christian, and
seeing that you are so deepe lie lear-
ned, as it seemes you are not. Tell me
whether you haue learned that lit-
tle lesson of the Apostle to the The-
salonians or no, which is, Praie conti-
nuallic.

Autoph. That were enough to cloy a
full

full stomacke, and to let all things els
run at random. I like not of such hus-
bandrie: sometimes in deede, I praise,
although seldome, for you knowe that
such as I am cannot haue leasure to
learne this lesson, Praise continually:
we haue somewhat else to do this: o-
therwise you might beg vs.

Philox. I thought howe I should
finde you, your praying is not only the
the desire which you haue to the prea-
ching. To the one when you goe, it is
for fashion and not to fructifie: you vse
the other seldome, and yet full of hy-
pocrisie. Praise this is a trueth, hee
that will not emploie an houre to
learne the will of God at the mouth of
the preacher, cannot, nor will not spend
halfe an houre in inuocation and pray-
er. The small delight in the one decti-
reth the slender appetite to the other.
Such prayers are not onely not accep-
table, but detestable: not pleasant, but
loathsome in the eares of the Lorde.
Hee that turneth his eares from
hearing the lawes of the Lorde, his
prayers

The small
pleasure in
hearing
the prea-
cher, an
argument
of slender
delight in
prayer,

prayers shall bee abhominable, sayth Salomon. Praise is not seemelie in the mouth of the vngodlie, for hee is not sent of God, sayth Esaie. But of good fellowship, tell me this one thing Autophilus, what moue you commonlie to praie, since, as you saie, you are so skilfull in the science of praying, which notwithstanding you practise verie seldome, by your owne reporte.

Pro. 18.
Eccle. 15

The true
cause of
the small
increase

Autoph. I wold be sozie Philoxenus, if my prayers were no moze auailable then you saie: which if it bee so, there bee moze deceined beside my selfe. As for the cause which pricketh mee forward to my prayers: the chiefest is aduersitie: for when I see anie temporall daunger or distresse drawe neere my bodilie calamitie, and miserie imminent: anie losse of liuing, anie want of good successe in worlde affayres, then commonlie, as one in troubles, I make a fewe prayers, praying G D D in plaine Englishe, to sende mee good lucke, as they call it.

Hypocrites
praie in
aduersitie,
and waxe
proude in
prosperity

Col. 4.
Mark. 13.
Luce. 18.

Phi-

The true
causes of
effectuall
inuocatio.

Psal. 50
Mark. 13
Col. 4.

Philox. A felwe, quoth you, the feter
er the better, if such bee the cause mo-
uing you, helpe like an Asse doe you in
this matter behaue your selfe: Hee
will not labour vnlesse he bee beaten,
neither will you call vppon God vn-
lesse you bee whipped with the scourge
of some worldlie calamitie. But hold
this for a suretie, that vnlesse the spi-
rite of **G D D** aboue all other things
moue you thereunto, your lippe la-
bour is lost, and your winde spent in
waste. For as to praiſe is the giſte
of **G D D**, ſo can wee not earnestlie,
zealouſlie, and heartilie poure out
our praierſ, and inuocate the name of
G D D, vnlesse hee from whome e-
uerie good and perfect giſte proceedeth,
moue vs thereunto. For there bee
diuerſe and ſundrie cauſes concur-
ring, which may moue vs to praiſe, as
namelie the commandement of God.
Call vppon mee in the daie of trou-
ble, and I will heare thee, and
thou ſhalt praiſe mee. Watche
and pray, continue in prayer. Nei-
ther

ther in that he hath onely commaun-
ded, but that also he hath promised to
heare our petitions. As in the psalme
before mentioned, Call vppon mee in Math. 7.
the day of trouble, and I will heare Luke. 11
thee. Aske and ye shall haue, knocke
and it shall bee opened; Seeke and
ye shall finde. Unto you, sayth
Christ, I say, Aske in my name
and it shall bee giuen to you whatsoe- Esaie. 55
uer ye aske in my name, namely that Iohn. 16
which is according vnto my fathers
will. Seeke diligently, knocke with
perseuerance continually, and after
this manner, Whosoever asketh re-
coueth; hee that seeketh findeth,
and to him that knocketh it shall bee
opened. This sentence answereth
that most comfortable saying of the
prophet: Seeke the LORD while
hee may be founde; Call vppon him
while hee is nigh. As that also,
Whatsoever you aske the Father in
my name, hee will giue it you. We
may adde to this commaundement
the greatnesse of his benefites also,
as

as, that of a peece of clay he framed vs
 to his owne similitude and likenes in
 innocencie and righteousness, without
 either spot or staine. In that when
 wee were all captives, and made the
 servile bondslaves of Sathan, through
 the fall of our first Father Adam, hee
 redeemed and ransomed vs, and that
 with no small price, but with the pre-
 cious blood of his onely begotten son
 Christ Jesus. In that hee of his infinit
 mercie vouchsafed to elect and choose
 vs to saluation, before the foundations
 of the world were layed. In y he hath
 iustified, sanctified, & indued vs with
 his holie spirit, and elected vs to eter-
 nall life. Wee may adde heereunto al-
 so the weaknesse and infirmitie of our
 owne nature, since wee are so easilie
 seduced to mischief, so vnable to doe
 the deedes of righteousness, so weak
 of our selues to resist Sathan, and to
 make warre against the workes of
 darknesse. Which although with ma-
 ny other, are especiall causes to moue
 vs vnto praier, yet the chiefest agent
 herein is the holy Ghost: which thing
 we

Heb. 9

we may learne out of the wordes of the Rom.8.
Apostle. The spirite, sayth he, helpeth
our infirmities, for we knowe not what
to pray as wee ought, but the spirite it
selfe maketh request for vs with sighes
which cannot be expressed .. And he
which searcheth the heart knoweth
what is the meaning of the spirite, for
he maketh intercession for the Saintes
according to the wil of God. Agréable
to this it is, that Christ himselfe wit-
nessed it to be a spirituall reuelation, Math.16.
that he was acknowledged of Peter.
The same thing doth the Apostle testi-
fie saying, that no man can say, Lorde
Iesu, but in the holy spirite. The same
thing doth Iohn Baptist testifie, that is
to wit, that he knew not Christ of him-
selfe, but by the instruction of the holy
spirite. Likewise Moses, whiles he up-
braided the people of Israel, their ingra-
titude and forgetfulnes, gaue them not
withstanding to knowe by the way,
that what knowledge so euer he him-
selfe had, he receaued it of the Lord: and
the Lord promiseteth that he will giue
vnto the people of Israell, an vnderstan-
ding

The mind
of him
that pray-
eth must
be lifted
vp to hea-
uently
things.

ding heart, that hee may be knowne of them. But briefly, if you desire your prayer may be forcible and effectually, learne this one lesson of saint Cyprian, that holy and blessed Martyr of Christ, which is after this manner. When we stand occupied in prayer we must with our whole heart watch and be diligent in prayer: let all worldly and fleshly thoughtes departe, neither let the minde thinke vpon any thing else at that time, then onely that which it prayeth. Let the breast be alwaies shutte against the aduersarie, and let it be open to God onely. neither let it suffer the enimie of God to enter into it in the time of prayer, for hee oftentimes stealeth vpon vs, and entereth in, and subtilly deceiuing vs turneth away our prayer from God, that wee may haue one thing in our heart and an other thing in our mouth: yet not the sounde of the voyce, but the minde and the sense ought to pray vnto God with an vnfeigned affection. Thus much Cyprian.

How

Howe is it then possible that the co-
tious raytine, whose minde is con-
tinually on his mucke: the proude
man, whose **G D D** is selfe loue:
the letherous, whose heart is with
his Harlot: the Drunkarde, whose
minde is on bybbing, shoulde pray.
What say I, howe is it possible? No,
no, it is vnpossible: such may cry with-
out ceasing, helpe vs **D** deare Christ
our Saniour, deliuer vs **D** Lorde wee
beseeche thee to heare vs, But the
Lordes cares are stopped against their
cry, God heareth not sinners, that is
to wit, vnrepentaunt men wickedly
and impudently perseuering in their
sinner.

John 9.

Wherefore Autophilus, this les-
son I tell you, is some-thing harde;
yea, and so harde, that it will neuer
bee learned, vnlesse you haue that
chiefe and principall Scholemaister,
namely, the holy Spirite of Almightie
God, to instruct you: which lesson
when you haue indeede well and per-
fectly learned, turne ouer the leafe
and then bragge of knowledge and

Gods spi-
rite chiefe
Schoole-
master to
prayer.

Math. 15.

understanding, otherwise as good neuer a whit as neuer the better: it is not the mumbling of the mouth, but the feruent zeale of the minde: it is not the sound of the voice, but the sense and understanding of the heart which tuneth pleasantly and acceptably in the eares of the Lord, else the Lord will say. This people draweth neare vnto mee with their lips, but their heart is far from me.

Autoph. But is all this true that you tell me, or else are you disposed to iest?

Philox. You shall finde it so Autoph. *Quandocunque reddideris rationem villicationis tue.*

Autoph. But are all necessarily required to an effectuall prayer which you haue briefly repeated?

Philox. Yea it is most true.

Autoph. Then know you what you said, as good nothing at all, as nothing the better, I esteeme it best to saue some labour, that whereas the Apostle wil leth vs to pray continually, I will pray neuer a iot, for I will tell you Philox. that which I hope you will conceale, si-
thence

thence it concerneth a multitude, more then my selfe, for I haue heard Master Barlon reade sometimes, when my minde hath not bene otherwise occupied or exercised, that wee ought to pray at our downe lying and at our vprising, yea at al times: which thing I for mine owne part haue but seldome practised, yet notwithstanding at night when I haue most leisure, I coulde finde in my heart to pray a little, but commonly sleepe ouercommeth me befoze I come to the end of my Pater noster, so that I neither consider to whom I pray, what I pray, or what moueth me to prayer. In the morning, yea and all the day long my braines be busied about other matters, for you knowe that I haue more affaires to be conuersant in then one or two.

Philox. Haue regarde to the sauing of your soule, doe not let the diuell possesse that which ought to be the temple of the holy Ghost. If you shoulde make supplication to an earthly Prince, I do

Note this,

etiam

¶ 3

tion

tion of the cause moving you thereunto, with singular foresight into the fate it selfe, dooing nothing, so farre as in you consisteth, eyther rashlie or vnseemely; that the rather your fate might bee perfourmed and accomplished, and the action therein commended.

Shall wee then for temporall and transitorie affayres before earthlye Kinges and Princes, haue such regarde of vpright behauiour, haue such care of euerie circumstance pertaining to our cause, such respecte of excellencie and worthinesse, that if al things were not perfourmed and paynted praise worthy, wee woulde accounte the strongest ioynt of our credite to bee greatly blemished and crazed. And shall wee then so negligentlie, securely, and carelesselie behaue our selues before that great and mightie Monarch, the Lorde of heauen and earth, seeing it hath pleased his most high Maiestie, to admitte vs, which are nothing else but most vile wormes, duste, and ashes, so familiarlie and friendlie to
 talke

talke and conferre with him by prayer? Shall wee, I saie, moze vnreuerentlie behaue our selues, than if we should talke with some Wilde, or anie of the vulgar and common sort? Shall wee hauing such carnall and fleshly mindes, fraught full of iniquitie, full of mischiefes, and all kind of wickednesse: and shall wee dare presume eyther to open our mouthes, or once to moue our lips befoze him, which doeth not onelie see our outwarde vnreuerende dealing, but also knoweth inwardly what wee are, euen full of all filthie venome and stinking poyson: Surelie if the Prince vnto whome you make your humble supplication, although that you outwardlie pofesse and proteste loyaltie and due obedience, did vnderstand that inwardly you pretended and practised treason and trecherie against his owne proper person, I thinke that your sute shoulde not onelie not bee graunted, but that you your selfe also shoulde paie the due price and iust recompence worthis of so foule and mischieuous an intention. Man maye deceiue

man, no man may deceaue the Lorde which tryeth the very heartes and reines : and will the Lorde (thinke you) I meane the Lorde of heauen and earth, heare the prayers and inuocations of him that not only han- dleth his cause so carelesly and negli- gently, but also carrieth a treacherous crucifying minde against his diuine Maiesty, that is, a minde full of coue- tousnes, enuy, pride, vaine glozy, leche- ry, gluttony, vnrightheousnes, and wil- full ignorance. Nay rather he heareth him not, but wil plague him with euer- lasting and vnspeakeable torment in hell, for that he so rudely and brutishly behaueth himselfe in so high a mat- ter.

Autoph. If a man were easily to be moued from a quiet and settled minde, this were sufficient to dye him into melancholy.

Philox. The more at quiet your minde is in this behalfe, I doubt the di- uell hath the more dealing with you, and that he hath lulled you a sleepe in the cradell of carelesnes and securitie.

Beware

Sathan' lulleth hy- pocrites a sleepe in the cradell of security.

Beware of such settled rest, it is a great
 signe that **S**athan hauing besieged thy
 soule, hath by ensnaring brought it to
 his owne **B**owe, for the further thou
 art from him, the more pernicious and
 perillous dartes of temptation will he
 cast against thee sometime seeking to
 puffe thee vp with pride: if he cannot so
 preuaile, he straight waies encounte-
 reth with couetousnes, and setteth vp-
 pon thee with usurie, making thee to
 hoarde and heape by hooke or crooke, to
 snatch by right or wrong, to rake by vi-
 olence from thy poore brethren, who
 haue more neede then thy selfe. If by
 this subtilty he preuaileth not, he will
 seeke to assault thee with drunkennesse,
 whoredome, and lechery, ambition, and
 vaine glory. Lastly he besiegeth thee
 with hypocrisie, and idolatry, so that if
 thou feele no fight betwixt the flesh and
 the spirite, I say it is a great signe that
 thy estate is more desperate. *Fili, acce-*
dens ad seruitutem dei, saith Ecclesiasti- Eccle.2.
cus, Stato in iustitia, &c. That is, my
 son if thou wilt come into the seruice
 of God, stand fast in righteousness, and

arme thy soule to temptation. For which cause it is that Gregory sayth, *Hostis noster quanto magis sibi contrabellare conspicit, tanto magis impugnare intendit.*

Which thing also might seeme to bee figured in Holophernes which assaulted the Israelites resisting, saying thus: Judith, I haue not hurt the man which would be captiue and in bondage to the King of Babylon: as for the people, if they had not despised me, I shoulde not haue lift vp my speare against them.

Autoph. You Philoxenus, may speake what your pleasure is, notwithstanding, I alwaies carrie with mee a quiet conscience free from any care or calamity: for what thing shoulde tempt mee, I haue the worlde at will, my bagges bee well bumbasted, and my Barnes well filled with coyne: I haue Coyne in my Coffers, and carry a countenance in my Country, and I haue wealth at will. To bragge of my worshippe, were small wisdom, and yet I am a Gentleman; I haue had
as

as little aduersitie I thinke as any hath had.

Philox. If Gregory shoulde be your Judge in this case, hee woulde pronounce a very harde sentence against you, which is after this manner.

Continuus successus rerum temporalium certum futura calamitatis indicium.

which is to say, the continuall successe of worldly matters is an assured shewe of calamity to come. Againe the same.

Continuall temporall prosperity presageth tortures infernall.

Iter electis suis Deus asperum facit, ne dum delectantur in via, obliuiscantur eorum quae sunt in patria. That is, God hath made an harde travelling for his chosen, lest while they are delighted with any thing in their waye, they forget those ioyes in that Countrey wherunto they direct their iourney.

If a man had a iourney to make to the furthest part in the worlde, who woulde not thinke and also count him a madde man, if by the way hee beholding diuers delights and pleasures, woulde
one

A Comparison.

one while gaze vpon this toy, sometimes vpon that, and in the end shoulde forget whither he was going. Christians are compared to wayfaring men, amongst whom I doubt if we shoulde examine many we shoulde finde a number of foolish travellers, which neither weigh how farre they haue to goe nor which way, but wander aside for e- uery vaine pleasure: yea, although they propounde to themselves heauen, as the least marke they shote at, yet they goe the broad way iocundly, and boyde of all care which leades them in the end to the pit of eternall perdition.

Autoph. You may preach till you be weary, and cry out against sinne till you be hoarse, you shall neuer make a number beleue this, or at the least to consider of it.

Philox. True it is, and yet this is the path to godlinesse and eternall felicitie. Whereas on the other side security and inconsideration is the doze to vtter destruction and damnation. For what maketh the couetous so little to

Nothing
worse the
inconsideration.

to regarde the curse of God thundring
 against them, but lacke of considerati-
 on? What maketh the proude and hau-
 ty heart to runne headlong into the fie-
 ry wzath of his Creator, but inconside-
 ration, what maketh the lasciuious
 Lecherer to liue so loosely, to make his
 body a loathsome sinke of sinne, the re-
 ceptacle of the diuel himselte, either by
 lusting after or retayning his neigh-
 bours wife or daughter, but inconside-
 ration? What maketh swash-bucklers
 to delight so much in Ruffanisme, to
 stampe and stare like helhoundes, to
 sweare and forswear themselues so
 diuellishly and desperately, but inconsi-
 deration? In fine, what driueth so ma-
 ny Thieues to the gallowes, so many
 wretched soules to hell but want of con-
 sideratiō? Alas, if we be about any bar-
 gaining, as buying or selling of Land or
 Lease, we will both consider and con-
 sult, nay for feare we shoulde light on
 the lash, we will haue counsaile I war-
 rant you, although we pay well and
 truely for it: we will ride and runne,
 and be well aduertised, yea we will vse
 conside,

consideration in matters not worth
two strawes. But in this businesse
howe to attaine the Kingdome of Hea-
uen, howe to make a purchase which
shall last for euer, without the which
obteining, it had bene better wee had
neuer bene borne; good Lorde it is
wonderfull howe slackely, and howe
drowsily men goe about it. Nay, he that
will goe to Westminster againe, and a-
gaine, and craue counsell with Cappe
and curtesie, will scarcely goe a furlong
from home, to learne the duety of a
Christian, what is his duety towards
God, and what he ought to performe to-
wardes his brethren: heerein wanteth
consideration, and heerein Autophilus,
if such as your selfe woulde vncloake
and lay open the closet of their owne
consciences, to searche and examine e-
uery corner of them, I feare you should
finde moze staines and blemishes then
can easily bee either washed or wiped a-
way.

Autoph. If this bee true Philoxe-
nus, many thousandes deceiue them-
selues, for who had not rather ryde
forty

forty miles to a learned Lawyer, to knowe his aduice and counsell in worldly affayres and giue him twenty shillings for twenty wordes, then goe to the Church where he may haue, as you say, the glad tydings of the Gospell preached and teached to his owne edifying and soules health: and surely me thinkes not without some iust cause, for it is as easie a matter for any man to bee a Christian as it is to bee a learned Lawyer, and more easie too. Why? it is no more, but to say the Lordes prayer, the tenne Commaundementes, and the Creede, as I saide before, or els there be in the Lande too many Christians nickenamed.

Philox. You are nickenamed Christians indeede, no better then Atheists, and Infidels: you cloake your hypocrisie with the visarde of falsely challenged Christianitie, and bragge of the name, reiecting the thing it selfe: you couet to be called by the name, and account it an excellent ornament, yet you neither desire to learn the dutie, nor to liue according to the same vocation. But that
which

which is spoken by the Prophet shall
 light vpon your pates, and not misse,
Quia tu repulisti scientiam, ego te re-
pellam, sayth the Lord, after you haue
 boasted of your praying, in excusing of
 the which howe aptlie you played the
 parte of an Asse, who if he be not starke
 blinde, cannot plainlie see? The Asse is
 a slouthfull creature, which will do no-
 thing without whipping: euen so Au-
 tophilus, according to your owne con-
 fession, when as the scourge of any
 worldly and tempozall calamitie is like
 to touch you, then your Pater noster
 is in your mouth, and the diuell in your
 mind: You name God with your tongue
 when your heart is on your halfe peny.
 For there where your treasure is, there
 will your heart bee also: and in this
 one regarde your condition is most des-
 perate, in that by the sleight and subtil-
 ty of Sathan, by the deceitfull perswa-
 sion of the diuell himselte, you thinke
 you knowe much when as you knowe
 nothing, vnlesse this, howe to serue the
 world, the flesh, and the diuell: of such
 it is saide in the fifth of Esay, *Va quod*
sapi-

Hipocrites
 like vnto
 Asses.

Math. 6.

Esay. 5.

*sapientes in oculis vestris, et coram vobis-
met ipsis prudentes videmini.* And in the
26. of the Prouerbes, *Vidisti hominem
sapientem sibi videri maiorem illo spem ha-
bebit insipiens.* Oh blinde and senselesse
creatures, more blinde than they which
are blinde on both eyes, for they knowe
their owne blindenesse, although they
knowe little else, but you knowe not
your owne blindnesse, but rather seeme
wise in your owne conceites, and count
your selues good Christians, when as
your conuersation is vnseasonable in
the Lordes taste, and your prayers vne-
tuneable in the Lordes eares. For how
can he invoke the name of God which
beleneth not? How can hee beleue
which hath no faith? And can he which
hath no faith bee saued? This is euer-
lasting life to knowe God, & him whom
he hath sent Jesus Christ.

Auto ph. Do you thinke y we haue no
faith? Or can we not (think you) say our
Creed? When in deede we had liued too
long and learned too little.

Philox. Yea certainly, I thinke you
can saie it: and as it is reported, so could

¶

Cæsars

Prouerbe

hypocrites
confession
much like
to Cæsars
parrot.

Cæsars parrot: neither do I doubt it but
the devils can say it. And yet neither is
the parrot nearer heauen, nor the deuill
further from hell, the one bableth & vn-
derstandeth not what she saith: the o-
ther beleueth that there is a God, and
therefoze trembleth and quaketh.

Autoph. Well might the Parrot
prate by custome, but shee lacketh vn-
derstanding.

Philox. And as the Parrot learned it
by custome, and vnderstood it not: euen
so some of you saie it for custome, not
once considering what it is, nor what
you saie.

Autoph. Yet shall you not perswade
vs, but that our beleefe is as good as
the best.

Philox. Euen such as is pourtraied of
S. Iames in the second Chapter, *Tu cre-
dis quod vnus Deus est, et benefacis: De-
mones credunt, et contremiscunt*. Thou
beleeuest that there is a God, thou do-
est wel, the devils beleeue and tremble
also.

Autoph. This is notable stufte in
deede, will you make the deuill moze re-
ligi-

Iam. 2.

Religiously faithfull, than they that pro-
fesse the name of Christ.

Philox. I dare not call you religiously
faithfull, for this is not a true faith,
whereby you shall be saved, but a bul-
gar knowledge, which carries a man as
nere unto God, as the beholding of the
Sun beames doth carry him unto hea-
uen: notwithstanding in that they be-
leeue all things to bee true, which are
spoken of God, & writte in sacred scrip-
ture, yea and quake and tremble when
mention is made of his name: even as
the these and wicked malefactor, feare-
fully is terrified with the countenance
of the iudge, redie to denounce sentence
of condemnation against him: confesse
according to your owne conscience, doe
they not go beyond you verie farre?

Autoph. It may be Philoxenus, that
there bee some such as you make re-
porte of, which carrie such couragious
heartes, that although they heare all
the thunder clappes of Gods iudge-
mentes, from the first Chapter of Ge-
nesis, unto the last leafe of the newe
Testament, denounced against sinne

A Dialogue betweene

and sinners, they woulde hardly quake
or tremble.

Philox. Call you these couragious
stomackes? Naie it is a flintie, yea, ra-
ther a dullish mind so ensnared through
the subtil sleights of Satan, so choked
with the thornie cares of this world, so
drowned with the desire of earthlie
doting, so dazeled & blinded with the de-
light of worldlie pleasure, that it nei-
ther hungreth for the ioyes prepared for
the god, nor is terrified with the tor-
ments threathned against the wicked,
that it neither regardeth God, nor see-
keth after his kingdome, neither is a-
fraide of the deuil, nor of the unspeak-
able paines of hell fire, and that I may
speak y^e which is true, neither thinkes
that there is a God in heauen, who is
the rewarder of the iust, neither anie
deuils in hell who are executioners of
Gods terrible wrath and indignation
agaynst the wicked and vnjust.

Autoph. Will you then make vs
worse then deuils and no better than
Atheistes, seeing we can saie our
Creede, and the confession of our faith,

as

Hypocrits
are Athe-
ists.

as readily & as cunningly as the most curious clarke of you all.

Philox. I know and confesse that this one worde *Credo*, containeth a greate force and efficacy towards the edifying and saving of your soule, if it be sayde and performed, as it ought to bee: and how that is, learne of Saint Augustin himselfe. It is not enough to beleue all things which God hath reuealed in his wordes are true, that hee himselfe is also truth and veritie, and cannot lie: for this is but *Credere Deo*, which things the devils doe as well as his selfe, standing in a greater feare of his iudgement. But in *Deum credere*, as sayth Saint Austen, is by beleueing to runne vnto him, by beleefe to cleaue and take fast holde vppon him, and as a member to bee incorporated and ingrafted into the bodie of Christe. Whereby it is euident, that hee which wilfullye and obstinatelye stoppeth his eares, and turneth them awaie from hearing of the worde, and as it were, malepertlye doeth oppose himselfe agaynst the Lorde, doeth filthilie and abhominablye

How wee
must be-
God.

Hypocrits
lie when
they saie
their be-
leeefe.

lie, when as hee sayth *Credo in Deum*,
I beleue in God. No, no, God neyther
admitteth such beleefe, nor such belae-
uers.

Autoph. Doeth not Saint Iohn
saie, Hee that beleeueth in me, hath e-
ternall life.

Philox. True it is, *Si non credideritis
non permanebitis*, saith the Prophet E-
saie. For which cause, saith Augustine,
*Ruinam videtur querere, qui sine fide vult
edificare*. And the same Augustin saith,
That euen as the boughs & bzaunches
of the tree doe wither awaie, vnlesse
they receiue sappe and nourishment of
the roote: so what good worke so euer
thou intendest, or what false face of fained
sanctitie and holinesse like an hypo-
cite, thou doest pretende to the worlde:
warde, it is dead, and worketh nothing
at al to the edifying of thy soule. Ther-
fore although hypocrites seeme at the
first blushe to shew some resemblaunce
of the sonnes of *Q D D*: yet so long as
they remaine in the corruption of their
first nature, they can doe nothing but
sinne. Theyr almes deedes are turned
to

Hypocrits
doe no-
thing but
sinne.

to sinne, being giuen hypocriticallie to be praised of men. Their solemne sacrifices are turned to sinne, being not done in faith, and with mortification of the flesh. The prophet saith, that before God they are accounted of no better than the killing of a man, the cutting in sunder of a dogges necke, the offering vp of swines bloud, or the blessing of an Idoll. Their prayers are turned to sinne (being no better as they proceede from their vncircumcised lips) than the sacrifice of foales. And indeede, as without faith it is impossible to please God: so it is not so easie a matter to attaine to some perfection thereof, as many doe esteeme it. For true faith is the speciall gifte of God. No man cometh to mee, vnlesse my Father drawe him, sayth our Saviour Christ. Againe, Flesh and bloud, sayth Christ to Peter, confessing him in a true faith, hath not reueled this to thee, but my father which is in heauen. Unto which Paul seemeth to alude, saying: We are not able to think anie good thing of our selues, but all our abilitie is of God.

Mat. 6.

Esay. i.

Iere. 6.

Amos. 5

Mich. 6

Eccle. 4

Heb. 11

Now then Autophilus, try and examine your selfe whether you be in the faith or no, least you dreame of a shadow not hauing the substance.

Autoph. You doe me great wrong if you doubt of my faith, for I promise you, I am past all doubt for that matter.

Philox. I offer you no wrong in wishing you to make tryall of your faith: because I see you glory in that which you haue not. Beware therefore least that there bee in you an heart of infidelity to fall away from the liuing God. For this know, and the spirit doth witness the same, there is no filthy concupiscence of adultery, no rotten wordes of uncleannes, no oppressing of the poore, no greedy desire after worldly gaine, no falling away from the liuing God for such vanities: but infidelitie is the root and the bzaunch, the beginning and the ending, an unbeloeuing heart causeth all in all.

Heb.3
Infidelitie
the roote
of vncle-
nesse.

Autoph. I cannot but confesse thus much: in the meane while Philoxenus, I hope you are well perswaded of my faith.

Philoxenus

Philox. I am perswaded you make the bare title of faith and christianitie a spounding sheete for your sinnes. For how shoulde you haue the thing, when you reiect the meanes wherby God doth giue the same; which is the ministerie of the worde. Not that it consisteth in their power to giue faith, for y^e is done by the power of the holie spirite which God sendeth into y^e harts of his children to open the eyes of their vnderstanding, y^e that may bee rooted inwardly which by the ministerie of the worde toucheth their eares outwardly. So that there is a perpetuall relation betwixt the word of God and a true faith. And indeed it is as vnpossible to separate faith from the worde of God, as it is to take the light from the Sunne, whereof it hath y^e beginning. For which cause the spirit of the Lord crieth out by y^e mouth of the Prophet Esaię, saying: Heare me and your soule shall liue. And Iohn the Euangelist pointing out the fountaine of this faith, sayeth, *Hec scripta sunt ut credatis*, These things are written, that you may belecue. And y^e prophet Dauid

If 5 being

Perpetual
relatiō be-
twixt faith
and the
word.

Esay. 55

Iohn. 20

Psalme. 95

Acts. 10

being about to exhort y^e people to faith,
 speaketh after this manner, To daie if
 you wil heare his voice, &c. Whereas to
 heare, oftentimes is take to beleue. The
 Lord might frō heauē without preach-
 ing, haue bestowed in Christ faith vpon
 Cornelius y^e centurion at Cæsarea, but
 yet by an Angel hee sendeth him to the
 preaching of Peter, & whilst Peter pre-
 ched, god worked effectually in his hart
 by y^e power of his holy spirite, causing
 him to beleue his preaching, according
 to y^e of y^e Apostle, Who is Paul, or what
 is Appollo, but ministers by whō you
 haue beleueed, according as God hath
 giue to euery one. I haue plāted, Apollo
 watered, but God hath giuen increase.
 So then hee that planteth is nothing,
 nor he that watereth, but God which
 giueth increase. Which doctrine agré-
 eth with Augustine, where hee sayth,
 That which we haue to learn at mens
 hands, let euerie one learne, yea learn,
 at mans hands without disdaine, & let
 vs not go about to tempt him in whom
 we beleue: neither beeing deceiued, let
 vs not thinke scozne to go to Church to
 heare

heare or learne out of booke, looking still
 when we shall be rapt vp into the third
 heauen. So that faith cometh by hea-
 ring, & hearing by the word. But how Rom. 10
 shall they beleue in him in who they
 haue not heard, & how shall they heare
 without a preacher? All this I speak to
 this end Autoph, y^e you may know how
 faint your faith is, because I perceiue
 in you such hypocrisie, y^e when you come
 to y^e sermon, which is seldome inough, it
 is moze for fashiō than for edifying, as
 you report of your selfe, when as wthout
 hearing of the worde, you can haue no
 faith at all. But well may you mock y^e
 world, & deceiue your self, but God nei-
 ther is mocked nor deceiued, for if true
 faith, the glory of God, & the saluatiō of
 your soules, be not appointed as y^e pur-
 pose of your cōming to heare the word
 preached, you had better stay at home,
 than come & count your selfe amongst y^e
 nūber of the faithful, to worship the de-
 uel, even the whē you wold seeme most
 saintish, cōming with no moze reuerēce
 to y^e same, nor wth so good a mirde, as you
 would go to see some Histrio play y^e soale,
to

to heare a tale of Robin hood, neyther regarding y^e honour due to God no^r godly things, no^r making any difference betwixt the eternall truth & veritie, & olde wiuens tales & fables: which thing, if no^t thing els declare, yet your drowsines in attending, your lazines and slacknes in praying, your slender profiting in learning, proueth to be true. So y^e although you will seeme Christes schollers, yet your fruite declareth that you are the disciples of the deuill. Yea, & although you seeme to be members of Christ his Church, you are the synagogue & sinke of Sathan.

Autoph. I marvell Philoxenus, that you wil be so cholerik in these matters. Since these thinges touch moze than a few, and some of them, I am sure, moze wiser than your selfe.

Philox. God make them wise to saluation, wherein if some of their wisdoms shuld be weighed in a ballance, perswade your self, that they wil proue themselves as wise as foles, as senselesse as stocks, moze brutish than wild beausts.

Autoph. Do you thinke y^e if the matter

ter were so dangerous, & their case so desperate, as you account it, & they would not looke moze straitly to themselues. Yes I warrant you, & my companions, Ale bibbers, Ale knaues, Ale knights, I would haue said, would not lie quaffing & drinking so freely, vntil their legs can neither go for stöbling, nor their tongues scarce cal for their penie pots for wambling, especially on the Sabbath, when they should serue God. Do you thinke that Dicke Swash would make no moze bones to crucifie Christ himself, wounding & tearing him from top to toe, if he thought that blaspheming of the name of god were so dānable, as it is thought to be? Do you thinke that the filthy lecherer and loose liuing man would wed himselfe to lust, the couetous & greedie cormozant with his long nailes, would scrape & scratch all the skin of the poore mans shoulders, yea, & as it were grate the very guttes out of his belly, if he thought it such an offence to murder a man, as is pronounced against him: I would you could perswade him so.

Philox. S. Paul saith, that neither
whoore-

Math. 24

whooremongers, adulterers, fornicators, vncleane persons, shall enter into the kingdome of heauen. Which thing if they will not beleue in earth, when they shal dwel with the deuil in paines & torments for euer, he will suade and persuaade them, making the either pale the price of presumption, or infidelitie. Notwithstanding true faith is quicke of sight, and will straight haue an eie to the worde of God: touching which word our sauio^r Christ hath said in the Gospell, Heauen and earth shall passe, but my word (saith he) shall not passe. Here the word is coupled to two most excellent elementes. Aire and Water are feble and vnstable, but the heauens though they turne and moue, yet keepe they a wonderfull constancie in they^r course: the earth also is most stable and immoueable: yet is it much more easie for these elementes to be loosed, than that one lot of the word of God shoulde passe vpperformed. Yea the worde of God is most stable and immoueable, & as all the world, if they should lay all their strength & power together, are not able

able to make it day, when once it is night, or cause the day to break out sooner than the course of the heauens doth command, so not al woꝛldlings, though they neuer carry so great a pomp, power & pride with them, & seeme litle Gods in their owne conceits, shall be once able to infringe & weaken, to break & abolish so much as one tittle of the woꝛde of God, who is God euerlasting, chiefly good, wise, iust, mightie, & true of woꝛd: as such miscreantes & vnbeleeuers shall thzoughly feele & vnderstande, when it shal please him to powꝛe his woꝛath and vengeance vpõ the foꝛ their hypocrisie.

Autoph. You thzeaten vs, *Ex nō concessis*. As though we do not confesse the same faith, & pꝛofesse the same religion, & say y^e same pꝛaiers, & *Pater noster*, yea, & come to the church when we haue nothing to do, wherin, vnles we be deceiued, we satisfie the dutie of Christians.

Philox. You come in deed by leaseure, & profit a litle: I do not doubt but you can speak as sanctishly as the best beleeuers and holiest men of God: you can allow of vertue, and reppꝛoue vice.

Autoph.

Hypocrits
continually harpe
on this
string.

Autoph. And is not that well, I am glad you like of vs in some regard.

Philox. Well, no, no, most wicked hypocrites could saie so much. Such as we haue read to haue ben in the Church in the time of Chzist and his Apostles, as namely, Iudas, Ananias, & Saphira, Symon Magus, Demas, Himeneus, and Alexander, they could hide their knauery vnder the painted colour of hypocrisie, notwithstanding I hope you will not call them good Christians.

Iudas cap-
taine to
hypocrits.

Autoph. Would you proue vs suche to our Saviour as Iudas, or such rebels against the word, as Demas, Himeneus and Alexander. It is euident that these were out of the Church. But wee will saie and stand to it that we are of the church.

Not all of
the church
which
come to
the church
Rom.9

Philox. Such hypocrites as you are, onely in the outward communion and fellowship of the church, although they boast and bragge of the titles of the same, they are not all Israelites, sayth Saint Paul, which come of Israel, neyther are they all children straight waie, because they are of y^e seed
of

of Abraham. But in Israel shall thy seed be called. The faithfull therefore are onelie the true and liuelie members of Chzist: whereas hypocrites hauing not put off the vizardes of false pretended holines cannot lawfully be cut away fro the Church, vntill such time as like runnagates they flie to the Tentres of Sathan, and ioynne hande and hande in deede with the deuill whome they haue serued: vntill such time I say they are taken fo: the true inhabitantes of the Church & linely members of Chzists his bodie: although God himselfe, who seeth their heartes and searcheth euerie corner of their conscience, doth wel inough discerne what false knaues they are. Albeit they can sende out sayze woozdes from their filthie harts.

Autoph. I can scarcely vnderstand this, fo: me thinkes you speake contradictions, namely that wee are of the Church, and that wee are not of the Church.

Phelox. I say you are of the outward visible Church: because like painted hypocrits yee seeme godly Chzistians,
G
when

Iudas re-
puted for
one of the
Church
vntil hee
set his tre-
cherie a-
broch.

When as you are nothing lesse, although
fo2 companie you come to heare Gods
wo2d, say your Pater Noster, partake of
the Sacraments, and vse publike confes-
sion of your faith. But God seeth what
you are, whether you beleue faithfully
o2 fainedly, truely o2 hypocritically, you
shall not play bo peepe befoze him. This
may bee explained by that Arche-hy-
pocrite Iudas, the betrayer of his Ma-
ster, who as long as hee set not abroch
his deceitfull o2 rather most deuillish
seruice neyther by wo2de no2 dede,
but as p2ofessing no small friendshippe,
accompanied Ch2iste, being the Ste-
ward of his familie, & al this whyle was
accompted fo2 a member of Ch2iste bys
Church, and yet fo2 all this Ch2ist cal-
led the selfe same Iudas a Deuill: and
when hee spake of his chosen, and lye-
lie members, hee was shut out. So
that Iudas was not a member of the in-
warde and Holie Church, neyther had
any fellowship in the Gospell of Ch2ist,
although hee were a member of the out-
warde Church numb2ed amongst the
godlie societie of holie men. In which
Church,

Church, those which carrye so godly
 shewes of Christianitie are contained,
 as the proud, ambitious, couetous, en-
 uions, gluttonous, lasciuious, lecherous,
 cursed speakers & the like, who neither
 are the sons of God, by the grace of ad-
 option, no, members of Christ by sancti-
 fication of the spirit, but as rotten mem-
 bers in the body. For excellently saith S.
 Austen, that euill men or hypocrits are
 that in the Church, that chaffe is amongst
 Wheat, Cockle in standing corne, Tray-
 tors in a Citie, and runnagats amongst
 Souldiers. But it is plaine, that wheate
 is the cleaner, standing corne the lustier,
 Citizens the safer, & souldiers the stron-
 ger, when runnagats, traitors, cockle, &
 chaffe are seperated from them.

Hypocrits
 in the
 Church as
 rotten me-
 bers in the
 bodie.

Autoph. If we bee so badde as you
 would make vs, so stincking carrions &
 putrified members, it were pitie but we
 were cut off.

Philox. You shall bee knowne what
 you are in the end of the worlde, when the
 godly shall be seperated fro the vngodly,
 for as the darnel is bound together & cast
 into the fire, and the wheate is gathered

Hypocrite
in the
Church
Matth. 25.

Who hath
not the
Church to
his mo-
ther hath
not God

and laide vp in the barnes to bee kepte,
so shall it come to passe, that the wicked
and vngodlie shall bee giuen ouer, to bee
punished in paine and torments for e-
uer: and the godlie shall haue eternall
ioyes and life euermlasting, according to
that sentence pronounced in the 25. of
Matthewe, namely, go yee cursed into
euermlasting fire and tormentes which is
prepared for the Deuill and his angels
whom ye serue casting me and my com-
mandements behinde you. But to the
godlie. Come yee blessed of my father,
possesse the ioyes prepared for you from
the beginning. Come yee my friendes
whom the worlde took for vile and ere-
crable, but whom my father taketh for
honourable and praise worthe, for the
crosses, calamities, displeasures & dama-
ges that for my sake yee haue suffered:
take and possesse the inheritance of my
fathers kingdome. Wherefore as in the
time of Noe, whosoever was without
the Arke could not be but drowned,
euen so whosoever the Church as his
mother doth not conceaue & bring forth,
nourish with her pappes, and as it were
car-

sarrie in her bosome, there is no remission of sinnes to be looked for of that person, no saluation, as witnesseth the Prophet Esay and Ioell, vnto whom subscribed Ezechiell, when hee pronounceth, That there shall not be any in the Catalogue of Gods people which shall not haue part in that heauenly inheritance. But if your faith be so firme as you say, it is I hope no small matter shall remoue you from confessing of the same: Nay I am sure you will spend life, land and liuing for Christs sake.

to his Father.

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Autoph. I will not bragge what I dare doe, notwithstanding if there bee no more faithes but one, I would doe something which I will not say.

Philox. This man deemeth himselfe as deepe a deuine as the learnedest doctoꝝ of them al, and yet thinketh there be diuers faithes. No no, Autophilus there is but one baptisme, one faith, one Lord and Saviour of all, Jesus Christ: for the constant profession of which wee must forsake all, yea and our selues also.

Autoph. It is a great matter to forsake my selfe, and more then I would

willingly do, but is there no moze then one faith? I am deceiued if I haue not heard of pluralitie of faithes.

Sundrie
religions
but one
truth.

Philox. Although in the woꝛlde there are sowed many and sundry faiths, that is to say religions, as that there is an Indian faith; a Iewish faith, a sayth of the Mahometistes, a faith of the Georgians, a Papisticall faith: yet is there but one true Christian faith, the abridgement whercof is bꝛiefly conteined in the articles of our beliefe and at large taught in sacred scriptures of both the Testaments: which faith whosoener doth not constantly pꝛofesse, denieth Christ himselſe, and therefore shalbe denied of his father.

Autoph. I pray you goe not about to disquiet my conscience, as touching these matters you shall finde me no Papist, I warrant you.

Philox. No noꝛ no protestant neither.

Autoph. You might as well call mee no good subiect.

Philox. You are no better then you should be.

Autoph. I thinke you woulde haue mee

me of no religion?

Philox. I woulde you did not pꝛoue it so.

Autoph. What do I pꝛoue: nothing I hope, y I haue cause to be ashamed of.

Philox. You pꝛoue your selfe to be a lukewarme Laodician, a Pewter, and such a one as is neither whot noꝛ cold, I would saith Iohn to the Church of Laodicia, Thou wearest either hote or cold, but because thou art betweene both, and neither cold nor whot, I will spue thee out of my mouth, bicause thou saist I am rich & incresed with goods & haue need of nothing, & knowest not that thou art wretched & miserable, poore, blind, and naked. It may seeme y these Laodicians went about to match together y worlde & the Church, Chzist & Hammon, light & darkenes, God & the Deuil. Not vnlike to the same Church wherin the spirit of God comendeth nothing. Autoph. I am loth, yet must I speake it bicause it is true, I fere me we haue too many in this litle church of England, soꝛ who beareth it not now a daies boldly boasted of in y mouths of many miserable caitiues, I

Apoc.3.

Mungrell
Christiās.

plaie the grace of a gospeller and the
swabbing soldier, I can play at dice and
Cardes, I will and quasse, goe a whoze-
hunting, live loose at my pleasure, and
yet when occasion shall serue, counte-
naunce it as curiously as the most cun-
ning Clarke of them all, so that the co-
uetous man thinkes that hee can serue
God and Plutus the glutton, God and
Ceres the drunkard, God and Bacchus;
the wanton Lecherer, be partaker be-
twixt God & Venus. Thus whilest they
will serue the Deuill, yet will they bee
called and accompted good Christians,
and the children of God: the Lord for
his mercie sake illumine their heartes,
that they may see and haue some feeling
of their desperate estate, that they may
consider of the great mercie of God, spa-
ring them so long and giuing them so
large a time of repentaunce, or else woe
woe to them and their soules if they still
continue and persiste in their sinnes and
make no commoditie thereof, yea con-
temne Gods innumerable mercies, *ἡ φίλον*,
saith Iohn, I would it were better with
thee then y^e Church of Laodicea. May we
not

not as rightly lament the estate of a
number in this lande which thinke they
know much when they knowe nothing
at all, which esteeme themselves wise
enough vnto saluation, when as if they
should bee asked accompt of their faith,
they woulde pzooue themselves doltes
and block-heads? May wee not wishe it
were better with them, and that they
were altogether cold or thzoughly hote?
were it not better with them if they did
either openly followe the world and the
lust of the fleshe, and boast nothing of
Christianitie, neither seeme to haue a
nie thing to doe with religion, or else
contemne the world, detest the Deuill
and his woorkes, abandon wickednesse,
flie from sinne, loue godlines, and liue
an holie life? for they neither forsake the
world nor followe Christ, but make a
mingle mangle of Christianitie, playing
as it were at halfe stake betwixt GOD
and the Deuil. Such Pewters & Jackes
on both sides the Lordes stomacke can
not digest, they which outwardly shewe
themselves to be Christians in resorting
to holie assemblies & bzing minds with
them

Better to
be an open
sinner than
a dissem-
bler.

them set vpon nothing but mischief, are
abhorrible vnto the Lord, who forbid-
deth to plowe with an Ox and an Ass
together, to make a garment of Linse
woolse, to put new wine into olde
bottels, to patch an olde garment with
new cloth, to ioyne heauenly wisdom
with worldly folly, Christian religion
with vnrighteous Mammon. What saith
y^e lord to these mungrels, which make as
it were an hotch potch of Christianitie,
I would you were either hote or cold: it
were better that ye esteemed your selues
sinners & heathenish, then that you should
be such hypocrites & dissemblers, for then
there were more hope of reconering
your soules health, according to that: if
you were blind, you should haue no sin,
but now you seeme so righteous in your
owne conceits, so sufficiently taught, so
furnished with godly rites and holines,
that you think it not wel to go to Christ
his schoole any longer: You are so laden
with learning, or the Deuill hath so in-
ueigled you, y^e you contemne the institu-
tions of Christ, & prefer your owne mix-
tures & hypocrisies before gods eternall
veritie,

beritie: ſie ſoꝛ ſhame, either make ȳ treē
 good, & the fruit good, oꝛ els make the treē
 euil & the fruit euil, for the tre is known
 by the fruit. Matt. 12. As if Chꝛiſt ſhould
 haue ſaid, away with this outward ſheue
 & coloured cloke of holines, away with
 this outward ſained ſheue of ſandimo-
 nie: either be good oꝛ euil, righteous, oꝛ
 vnrighteous, religious oꝛ irreligious:
 ſie vpon you painted ſepulchres, what is
 moꝛe contrarie to holines then hypocri-
 ſie: what further frō ſinceritie thē ſimu-
 lation, why then boſt you of faith & righ-
 teouſnes, ſince you are vnbelēuers of
 no religion: it may wel be ſaid vnto you,
 as Chꝛiſt ſaid vnto the Pharīſees, That
 Publicans and common harlots ſhall go
 before you into the kingdome of God.
 Let all ſeewters & ambodexters which
 can ſo cunningly carry two faces vnder
 one hood, learne to frame their lines ac-
 cording to ȳ word of God: let al idle lub-
 bers lerne what a horrible offēce it is to
 flatter worldlings in their wickednes,
 ſoꝛ al newtraliſtie & lukewarmnes ȳ lord
 doth deteſt & abhoꝛre. ſoꝛ as lukewarme
 water is a readie inſtrumēt to pꝛouoke

Nothing
 further frō
 ſinceritie
 then ſimu-
 lation.

a bōmēt, so the Lord through his iustice
 can not but spewe out of his mouth such
 stinking and rotten members such
 mungrels as make such a mingle man-
 gle of Christianitie, which goe about to
 temper together light & darkenes right
 and wronge, sweete and sowre, holines
 and hypocrisie, God and Mammon, Christ
 and the Deuill: cease then Autophilus to
 prouoke the Lordes wrath anie longer,
 doe not still perseuer in ignorance, for
 it is a great euill and the beginning of
 desperate blindness: away with this
 perswasion of holinesse, vnles I shal say
 vnto you as the Lord said to the Church
 of Laodicia, Thou knowest not that
 thou art *καλαίπρος* miserable, wretched, and
 woꝛne out with euill. It is a woefull
 thing when a man is at deathes doore
 and as it were about to bee swallowed
 vp of the Deuill and neither seeth, nor
 yet hath any feeling at all of his imi-
 nent miserie. How greatly is he decey-
 ued which thinks that he is rich & yet is
 altogether *πτοχός* a poore naked begger.

Autoph. I thanke God I am suffici-
 lie rich, and moze riche I will bee if I
 liue

live twentie yeres to an end. Thus Philoxenus, if you speak this concerning my selfe I would you wist that I am neither so blinde but I can distinguish currant coyne from copper, neither so poore but if a peece of land lie to my liking I can perhaps fetch as many red ruddockes as shall pay the price of it.

Philox. I knowe you haue Lynceus sight in worldly matters, and so had the Laodicians, who could vse merchandise, buying & selling and with craft & worldly pollicies. But yet in heauenly wise dome indeed they were sharke blind. The Pharisees also whom Christ called blind were well sighted in worldly matters, but in heauenly matters as blind as beetles. Although they were gallantly clad in fryne arraye, yet as touching true knowledge they were destitute & naked of good workes and void of the wedding garment. And that Ruffians, Swashbucklers, gallants of this world, who either thinke that there is no God, or else that he is a sleepe, or at the least feare not his iudgements. And that such proud pecockes and hautie harts which carrie so sharpe eyes

World-
lings like
to luke
warne
Laodiciās.

Faith
the most
gorgious
ature.

1. Cor. 1.

How to
purchase
true trea-
sure.

eyes to spie out mischief, to commit it, and thinke them selues in heauen; if they might be gorgeous in this worlde, woulde marke these things well, who stumble daily in desperation and can not see it, and goe naked from the toppes to the toe, I say naked from al goodnes, and yet feele it not. For he alone is well cladde which by faith hath put on Christ Iesus. Hee alone feeleth it in his heart, and posselleth spirituall giftes according to that in the first Chapter of S. Paul the first Epistle to the Corinthians, I giue thanks to my God alwayes for you, for the grace of God that is giuen you in Christ Iesus, because you are in al things enriched by him in euery word and in all knowledge, like as the testimony of Christ is confirmed in you, in so much as you are not destitute in anie gifte, &c. Learne Autophilus of S. Paul, what it is to bee truely rich, and that worloly wealth is starke beggerie in regarde of these heauenly treasures: learne of Christ howe to make a purchase of treasures, first seeke the kingdome of God and all other things shall be

be ginen you. Sell that you haue, giue almes and pzeare your bagges which were not olde, euen a treasure that faileth not in the heauens, where no thiefe approacheth, nor moath corrupteth: read the sixt to Timothie, the 29. of Ecclesiasticus, & the 23. of the Prouerbes. Then shall you know what is true riches, and howe you shall vse this worldly drosse and dunge. If one should offer you poison in a painted cup, you would be loath to taste of it although it were pleasaunt to the taste.

1.Tim.6.
Eccle.29.
Prou.23.

Autoph. If you thinke I am werte of my life, you deceaue your selfe.

Philox. Neither be you weary to liue well, cease to drinke sinne which is the poison of your soule, euē as beasts drinke water. Howsoeuer the deuil doth colour his knauerie, making you beleue you know y^e which you know not: that sweet is sower, and sower swēte, good bad, & bad good: it is but his subtiltie to drine you into the feareful disease of securitie, therby to poisō your soule to euerlasting damnation: your beleefe is grosse if you locke it vp in your bzeast without either
sense

sense or vnderstanding of the same doth stande you in as much stead as a preseruatine still put in your pocket serueth to your health if you neuer vse it. The flint stone vnles it be beaten causeth no heat, neither y^e Commander, vnles it be chafed causeth any smel. Euen so, vnles you meditate on the word to vnderstand the same, haue a desire to learne daily y^e will of the Almighty, it auaieth nothing at all, and in the end as good neuer a whit as neuer the better.

Autoph. Here is nothing but learne, learne, I thinke we shall let all alone & fall to praying and saying I knowe not what, can you teach me any moze thā to resist sinne and to do good, to loue God aboue al things and my neighbour as my selfe, Tush here is moze adoe then needeth.

Philox. Oh Autophilus *Nunquam satis docetur quod nunquam satis discitur*. It is neuer taught inough which is neuer learned inough. Where a Scholemaster hath *Classem a finorum*, it will be long or bee beat a good instruction into their braynes. It is a hard matter to make a world,

wozldling to become a good Christian.

Autoph. Thousandes thinke it not so difficult a matter as you make it.

Philox. But whether doe you thinke Autophilus, it is an easier matter to bee a Tailor, a weauer, a Cobler, or of some such like occupation, then to learne the duty of a Christian.

Autoph. I cannot tell, but I haue knowne one bound Appzentice to one of these occupations seuen yeares, and yet in tye ende hath carried away no moze cunning then he hath neede off.

Philox. Oh god Lorde, what blockishnes is this? We will binde our children Appzentises to base trades and occupations, seuen or eight, nine or tenne yeares, and esteeme it litle inough, yea, and all we wil contend with our trades to haue a good report, and to be famous: but to attain to the perfection of a Christian life, to walke worthy of Gods seruants, fructifying in euery good worke, to become creatures of Christ: to do good woakes, wherein he hath prepared that we shoulde worke to learne to die vnto sinne, and liue vnto righteousness: to
 H learne

Eccle.1.

Ephc.1.

1.Pet.2.

Psal.36.

A Compa-
rison.

learne to decline from euil and doe good:
to leaue to doe peruerfly & learne to doe
well: how lumpishly and drowsily wee
goe about either as though we supposed
the duety of a Christian not worthy the
learning, or the rewarde not worth the
trauell. If one man in a Country
should pay his seruants greater wages
by a thousand degrees then the rest, who
would not count himselfe a happy ser-
uant if he might come into fauour and
seruice with so good a Master: surely,
either must we count Christ a lyar, or
else praise him for the best pay Master,
which promisseth such infinite rewardes
to those which serue him: as namely,
that they should eate with him and
drinke with him, yea at his owne ta-
ble: raigne with him and possesse his
kingdome; and such like. Oh hearts
made of hard mettall which so great re-
wardes cannot moue!

Autoph. Who is it that (sayth he)
doth not serue him?

Philox. I knowe, they will say so:
they serue him a trust indeede, if a man
had such seruauntes, hee would sende
them

them packing. Is it god service for a
 seruaunt to say to his Master: Sir,
 your worke shall be done, and doe it ne-
 uer a whitte? No, no, good pay Ma-
 sters must haue good seruantes, God
 must be serued with all our hearts, all
 our mindes, and with all our strength,
 the loose man cannot yeelde to concupis-
 cence, and serue God: the conetous man
 cannot lay by treasure in earth, and in
 heauen. Let vs then deare brethren for
 Christ his sake, prattise that same good
 counsaile of the Apostle. Let euery man *Gala.6.*
 proue and examine his owne workes,
 whilest yet there is time and place of
 repentance, least that we tumble head-
 long into the bottomlesse pitte of perdi-
 tion, and come with a *tardē percauimus.*
 It is to late to locke, and make fast the
 doze when the Steede is stollen: as the
 mercy of God if we vse it in time, may
 serue for our Salvation: so, if we vse
 delaye, and make no account of the
 same, but refuse it when it is offer-
 red, it will turne to our bitter curse
 and damnation. The night will come
 when no man can worke any longer,

John.6.

Esay .28.

Deut. 6.
Gods chil-
dren must
learne this
lesson.

let vs not refuse so precious a iewel as
time is . A good husband will sow his
seede while it is faire weather , and a
prudent Merchant will lay out his mo-
ney, whilest the market endureth: there
is none but will consider these thinges,
vnlesse he be wilfully blinde, and giuen
ouer to the mischief of Satan, vnlesse
as it is saide by the Prophet , Hec hath
made a league with death and a coue-
nant with hell it selfe : Unlesse he will
count it but a gamball play, to cast him-
selfe headlong to destruction , and dam-
nation both of body and soule . I cannot
deny, but the diuel hath blinded the eyes
of many miserable wretches, that here-
in they are not different from your opi-
nion, that if they can say the ten Com-
mandements , they thinke they can doe
as much as is requisite : but I would to
God they would learne one lesson more
which Moses taught the chilozen of Is-
raell : namely , That these wordes must
remaine in their hearts, that they should
meditate vpon them both at home, and
abroade , when they goe to bedde, and
when they rise in the morning. Oh that
this

this lesson were learned all our life long then should we not haue so many nickenamed Christians, and then should not securitie sende so many thousand soules to hell fire, Not euerie one that sayth Lorde, Lorde, shall enter into the kingdome of heauen, but hee that doth the will of my father which is in heauen. It is not inough to professe the faith, with our mouth, to say, Lord haue mercy vpon vs, good Lord forgine vs, and all the rest. But a good conscience is required, and the spirite of renouation, Why doe ye call me Lord, and doe not those thinges which I commaund you, sayth Luke 6. Christ, Luke 6. It is not inough to say, the temple of the Lorde, the temple of the Lorde. It is not inough to say, I hope to be as one in heauen as the best, I beleue as well as the best. The diuell deludeth thee, whosoener thou art that so thinke, Not euerie one that saith, Lord, Lord, but hee that doth the will of the Lord shall be saued.

Autoph. Then shall none be saued, for who is able to do his wil or keepe his commandements?

What it is
to doe the
Lords wil.
1. Iohn. 1.

1. Tim. 4.

Philox. I knowe Autophilus, that none is able to doe his will, or fulfill his commaundements: but to doe the will of the Lorde, is to indeuour our selues with our whole minde and strength to fulfill that which he commaundeth: although we doe the best we can, we are vnable to performe the same. For if we say we haue no sinne, wee deceaue our selues, & there is no truth in vs. And yet the same Iohn sayth: Euery man that is borne of God sinneth not. That is, he is not willingly giuen to sinne, as are the wicked which haue no care of his commaundements, neither to keepe them nor to meditate vpon them. Saint Paul, penning the perfect duety of a Prelate, to Timothy, saith, Meditate, ponder, & consider vpon this: I did runne the way of thy commaundements which I haue loued. Sayth the Prophet Dauid: Oh Lorde howe haue I loued thy lawe? it is my meditation all the day long: It is not without good cause that the Prophet annexeth the louing of the commaundementes, and the meditation of them: for that which wee loue most
dearly

dearely commonly that we most thinke
 vpon: yea, we ioy to thinke of that
 which we loue: which if it be so, surely,
 I doubt many Christians of vs carrie a
 colde loue either towarde God, or his
 commaundementes, vnlesse we will
 seeme to loue him as he that beate his
 owne father, and saide it was for loue:
 so no doubt we loue him indeede: that is
 to say, we will not sticke to giue him a
 blowe on the face. For who so sin-
 neth and offendeth against the Maie-
 stie of God, doth as it were strike God
 on the face, and crucifie Christ againe.
 But alas, if every man would enter
 into some streight examination of him-
 selfe, who is there which with the Pro-
 phet Dauid, maketh the commaunde-
 ments of God his daily meditation, nei-
 ther this onely in the day time, but in
 the night also? Who is hee that can
 say: Thy iudgements Oh Lorde, are
 sweeter vnto mee then hony? Who
 is it that can truely say, hee hath desi-
 red them more then golde and preci-
 ous stones: Nay who is it almost to
 whom they seeme not as bitter as gall:

Sinners
 strike God
 on the
 face.

Iohn 14.

The cog-
nifances
whereby
Gods chil-
dren are
discerned
from Sa-
thans
impes.

Because they require repentance and mortification, who is he but esteemeth that which the Apostle calleth dross, and dung, more delectable and pleasant than the iudgements of the Lord. If a man loueth mee (sayth Christ) hee will keepe my Commandementes. If this were well marked of you, it woulde not seeme so easie a matter to be a good Christian as you account it. As the children of God are knowne by two markes; so are also the bondslaves of Satan. The markes of Gods children are sometimes internall, sometimes externall: the inward, are repentance, faith, godlines, and a sounde conscience: the outward, hearing of Gods word, and godly conuersation. So likewise, on the contrary side, Satans impes are knowne by their inward and outward notes: inwardly, in that they are without faith, deuoyde of all godlines, of an ill conscience, of no good affection towardes the Ministry: outwardly, by contempt of the word and a leude life. Wonder these things Autophilus, and thoroughly examine them, and see whether you carry about

about with you the cognisance of Gods
 childe, or the badge of the diuels bonds
 slaves: and after due examination, if you
 finde your selfe rather a limme of Sa-
 than, then beloued of the Lord, recoyle,
 plucke backe your foote in time, lest that
 the curse of eternall damnation fall vpon
 you sooner then you looke for it. And
 whereas you saide, that to eschue euill,
 and doe good, is all that the Preachers
 can teach you, or require at your hands;
 I graunt it so, and more then you goe a-
 bout to perfoyme. To sinne of your selfe
 you are apt inough, and the diuell is
 ready to teach you: but if a man should
 demaund of you how you shall resist sin,
 or doe good, I doe not doubt, but he shall
 finde you mum-budget. If we had to
 make warre against any forreigne
 Prince about to inuade the Countrie
 wherein we liue, and neuerthelesse sit
 at home in the chimney corner, saying
 amongst our selues, we knowe well
 how to pzeuent the enimie, it is but to
 muster such Souldiers as are meete for
 warre, to gather an Armie, and coura-
 giously to bid them battail: would we
 account

A Compa-
 rison.

accompt our selues safely defended, or
 destruction further from vs, if this were
 once saide: might not rather our oder-
 throwe moue laughter to all such as
 heare of it. This proportiō, Autophilus,
 would be diligently pondered: there is
 no Christian but hath a continuall com-
 bating against the world, the flesh, and
 the devil, for which cause our life is cal-
 led a warfare vpon the earth, and euery
 good Christian a souldier: for as souldi-
 ers doe lye in wait to beat backe and re-
 sist the enemy, so ought we to be vigi-
 lant in resisting sinne and the temptati-
 ons thereof, and as to knowe the meanes
 how to resist the enemies, and not put it
 in practice can profit vs nothing at all:
 so if we say, to resist sinne, and doe good
 is the perfect duety of a Christian, nei-
 ther learne how to resist sinne, or to doe
 good, it doth nothing at all preuaile. If
 we say, to loue God aboue all thinges
 and our neighbour as our selues, is the
 perfect duety of a Christian, and yet nei-
 ther learne howe to loue God, nor exer-
 cise charity towarde our brethren, we
 are as neare the perfection of Christiani-
 ty,

nity, as he that can say, that the chiefest point of a Tailours trade is to to shape and to sewe, is neare to the excellencie of a perfect workeman. A fit Anal-
logic,

Autoph. Well, we are deceiued if we loue not God above all things: you shall hardly make vs confesse the contrary.

Philox. Doe you remember what you said vnto me when we began to enter into communication?

Autoph. What is that?

Philox. If you bee not forgetfull, you said that if a greater occasion had not urged you then hearing of the word, wee had not met here to day: and moreover that you more esteemed of two hundred pounds, then of three hundred sermons.

Autoph. What proue you of this?

Phil. That you loue God nothing at al.

Autoph. Then it were pity I did liue.

Philox. You loue the world more then his word.

Autoph. I said not so yet.

Philox. No, what meane your former speaches?

Autoph. Whatsoeuer I said, there be no sewe that will confirme it.

Philox. The more the worse.

Autoph. Should we let all runne at randome, and followe the Preachers: must we loue God and nothing else?

Deut. 6.

Philox. I say not so, for all the creatures of God are exceeding good, and to be beloued: but nothing ought to be made equall in loue with God, or to be preferred before his loue. Wee must loue God with all our heartes, with all our soules, and with all our might. In regard of which loue, we must both loath and treade vnder foote all thinges that seemeth good in all the worlde. Yea, this loue ouercommeth all mischiefes whatsoeuer which otherwise seeme inuincible. The Apostle Paul proclaimeth this with a zealous and vehement motion. Who shall seperate vs from the loue of God? Shall tribulation, or anguish, or persecution, or hunger, or nakednes, or perill, or sword? as it is written: for thy sake are wee killed all day long, and are counted as sheepe to the slaughter: neuerthelesse in all these thinges we overcome through him that loued vs. For I am sure that neither death, nor life, nor Angell, nor rule, nor power, nor thinges present

Present, nor things to come, nor height, nor depth, nor any other creature shall bee able to separate vs from the loue of God which is in Christ Iesu our Lorde. **Hitherto the Apostle.** The nature of a faithfull friende is not to offende, but to reuerence him whom he loueth: he is the better when his eye is vpon him, his delight is to talke with him, his heart is to doe for him, his great pleasure to be present with him, he willingly will not see him iniuried, nor patiently heare him slandered, no crosse nor calamity shall vnloose the long contracted knotte of friendship. Ande we all say we loue God, but fewe of vs feare to offend him: we can say we like well of his word, but we doe not reuerence it as we ought. We will talke of him: but how, in swearing, stiring, cursing and banning, but to talke of him, or with him, as though we loued him, that is to giue him thanks, praise him, or pray vnto him, or meditate vpon his worde, we vse it but a little. And I doubt wee haue many Christians which scarce once in foure and twenty houres make mention of him

him after this manner . The desire
we haue to see our friends , is an Argu-
ment we loue him dearly : the slender
desire we haue to see God, that is, out of
his worde to learne his will, sheweth
that we loue him so greatly that wee
care not if we neuer see him . One
friend will grieue to heare an other ill
spoken off, but fewe there are which if
they heare the name of God most villa-
nously blasphemed, all his commaunde-
mentes broken one vpon the necke of an
other, that will rebuke the sinner, as if
he loued God , and loathed to see him
mangled and torne from toppe to toe of
wicked Discreaunts , which make no
conscience of keeping his commaunde-
ments . To intend treachery against
an earthly Prince , is an offence not
pardonable : neither is there any good
Subiect , but will both reprove and re-
ueale the same, but to committe Treas-
on against him, which is the onely Mo-
narch and Ruler of Heauen and Earth:
that is, malapertly, negligently, and
carelessly to sinne, and transgresse his
commaundementes : I say, to drinke
sinne

Some as beastes drinke water, some of
 vs make no bones: we winke at one
 anothers wickednesse, and part stake
 in diuelishnesse, not considering that
 there is one in the Heauens which hea-
 reth, whisper we neuer so softly: and
 seeth, cloake we it neuer so secretely:
 according to that of the Prophet Dauid,
 God shall raigne snares of fire vpon sin-
 ners, fire and brimstone with the tem-
 pestuous windes, shall be the portion of
 their cuppe: they shall be turned into
 hell: their teeth shall be dashed in their
 mouthes: their armes shall be crushed
 and broken: they shall fall away from
 the face of the earth. These and a thou-
 sand such like threatninges by the holy
 Ghost are thundred out against sinne
 and sinners, which being well weighed,
 may feare a flinty heart from offend-
 ing.

Autoph. As though there were a-
 ny which did not feare Gods iudge-
 ments.

Philox. Why then feare they not to
 offende him, not onely by breach of
 his commandements, and by preferring
 most

most vilest creatures before him, but by bearing also an inward grudge in heart against his Maiestie, and would if it were possible plucke him in peeces, or at the least wise wish that he were not so: but search the ground of your owne conscience Autophilus, and tell me if it would greatly griene you if there were no immortality of the soule, no account after this life, no reckoning, no iudgement, no heauen, no hell.

Autoph. What should moue you to thinke so of me?

Philox. Because I doubt you feare not God.

Autoph. But how proue you it?

Philox. This feare is stirred vp by preaching and reading of the word.

Autoph. Yet more adwe about preaching: Here is no praying, no faith, no Christianity, no godlinesse, no loue, no feare of God, without preaching: I maruaile what you would haue men to doe?

Philox. I would haue you first seeke the kingdome of God, and to abandon this your hypocrisie, and not rather to hearken

bearken to the temptations of the world,
 and to the suggestions of Satan, than
 to the will of God revealed in his
 word. What drunkenness is this? The
 world promiseth but temporall & tran-
 sitorie things, and yet we take them e-
 uen with greedinesse. The Lord promi-
 seth most excellent and eternall trea-
 sures, and we make slender account of
 them. What shall wee saie? Doth hee
 promise golden mountaines, or is hee
 faithlesse in his wordes? Else why run
 we a great while for small wages, and
 take so great paines for a few pence, &
 yet scarce go out of the doore to purchase
 a kingdom? Why pretend we so shame-
 fully for trilles of no price, and make so
 small account of Gods everlasting
 wealth immutable, treasures eternall,
 reward inestimable, endlesse honor and
 glorie immortall? Why do we vainlie
 consume our selues with sorowes?
 Why doe wee wearie our selues with
 so many worldly cares? Sithence the loue
 of this world is enmitie to God, And if
 any man loueth the world, the loue of the
 father is not in him.

Autoph. If you thinke that you can make me at oddes with the world, you are in a wrong hore: no, no, they loue it too well, both noble men, Gentlemen, and men of meaner estates, & by your patience, there bee a companie of your owne crue, who although they fauour it not in wordes, yet followe it in theyr woordes.

Philox. That is too true, and much to be lamented, for indeed the pleasures and profits of this world haue stoune awate the heartes of many, and caused zeale and religiousnesse to be frozen vp. Men rise vp earlie to eate and to drinke, to buy & to sell, smile merily on gaine coming in, & welcome it wth yelding both hand and heart to giue entertainment. Their stomackes are hungrie, & there is no end of seeking game, laying vp in store, making the barnes wider, opening house to house, and land to land. So that now if one goe about to dissuade men from the thornie cares of this worlde, hee speaketh to the bellie, which hath no eares, hee speaketh to them which seeme as if they were in a dreame

dreams, and his speeche is not vnylike
his which speaketh with a strange
tongue, for they are made dronke with
the pleasures of this worlde, they reele
and totter to and fro agaynst the posts
thereof, and the wine of the fornicati-
on of this worlde, hath cast them into
a dead sleepe, insomuch as they neyther Heb. 12
knowe, neyther will knowe, till it bee
to late, that they they haue solde their
birthright for a messe of pottage, and
that they haue lost the precious and in-
estimable pearle of Gods euerlasting
kingdome, for that which glistereth,
and yet is no gold.

As touching those speculative De-
vines, whose religion is onelie made
of wordes, and therefore are mete to
speake in the aire, they are no com-
panions of my crewe, neyther anie
such prating and prating professors
as talke much of Religion, but make
it the by-paith of vngodlynesse. Wee
cannot serue both GOD and mam-
mon. The sonne of God hath spoken it,
therefore I am sure you wil beleue it.

Autoph. God forbid I should thinke

the contrarie. But yet me thinks I can not but meruaile why Chyſte ſhoulde hate the worlde, ſith it is ſo beautifull, ſo glorious, and ſo excellent a creature as it is.

1. Iohn. 5

Philox. As it is the creature of God it is good, for whatſoener God made is verie good. But yet the worlde is now depraued and corrupted: yea, *Totus mundus* (as ſaith Saint Iohn) *in maligno poſitus eſt*. All the world is ſet on naughtineſſe for that it hath a ſpirit contrarie to the ſpirit of Chyſt, for Chyſt requireth humilitie, holineſſe, and meeknes: the worlde hunteth after pride, vaine glozie, and ambition. Chyſt requireth patience, pardoning of enemies and abſtinence: the worlde teacheth malice, enuy, and reuengement. Chyſt requireth chaſtitie, mortification, bearing of the crolle, with contempt of al earthly pleasures: the worlde pricketh forward to wantonneſſe, pleasures of the fleſh, and all kinde of vanitie. Finallie, it ſhuteth the doores againſt God and godlineſſe, and poiſoneth to deſtruction the hearts which it poſſeſſeth. And this
is

is the cause why Saint Paul crieth, *Nolite conformari huic seculo*. *Who* would not renounce it, and the wretchednesse thereof, if once hee consider that most fierce and terrible saying of our saviour Christ, namely, I beg not mercie and pardon for the worlde, but for those which thou hast giuen me out of the world. A most fearefull & dreadfull saying, Cursed art thou whose hart it pearceth not. In what woful state is he that hath not Christ for his friende? That sweete Jesus, that lambe of God which taketh away the sinnes of them which beleene in him, yea, whose mediator Christe is not vnto his Father, what will become of him? Shall not eternall destruction follow him and fall, vpon his soule?

Autoph. It is a common custome amongst you, to saie well and praise to Christe: but when it comes to following, you faile in the chiefeest point.

Philox. Although that string sound vntuneable, yet hypocrites neuerthelesse cease not to harpe on it. But now since you offer an occasion to enter into

Math. 16

speech of following, let vs I praie you make some rehearfall of those things which are spoken of the Preacher concerning this point, whose text I am sure is printed in your memorie, and so much y rather, because it doth expresse the badge and cognisance of euerie good Christian.

Autoph. I haue matters enough to doe, and some thinges else to busie my braines with, than to carie text alway, it is enough for the Preachers and Ministers, and those which haue nothing else to doe, to perforce me that.

Math. 16

Philox. I am sure you speake not as you thinke, your memorie is not so fraile, nor your minde so carried with other matters, but you are able to beare awaie so brieife a text as *Tolle crucem et sequere me*, Take vp thy crosse & follow me.

Autoph. Now you put me in minde of it, I remember verie well, for I was sure he made much a doe about the following of Christ. But heare you sir, let it not seeme so strange y I forgot the text, for I dare undertake that amongst five hun-

hundredth at a Sermon, three hundredth may be picked out by the poulcs, which if they should be examined concerning the profite which they haue reaped, woulde yelde as simple account as I doe.

Philox. If a man woulde spende an houre in shewing howe and which waie you might compasse some lande and living, although it were to the vtter vndoing of your poore neighbour, coulde you not carrie euerie circumstance, and also if anie occasion shoulde serue, deliuer the same speeches, or at the least the substance of them?

Autoph. And good reason, for who cannot beare that a waie best, where with he is most acquainted.

Philox. No reason at all, vnlesse it be reason you shoulde bee enimie vnto your owne saluation. What is this but a secret kinde of Atheisme, and denying of the Lorde God? *Va dissolutis corde qui non credunt Deo.* Woe vnto the carelesse which belecue not God.

Autoph. Would you haue such as I am to carrie awaie whole preachings, I tell you it is enough for them which are conuersant in Scriptures, and let them trouble their braines & they list, for I haue some thing els to do.

Philox. Hereby we may see what disease you are sick of, you are one of them which had rather heare from Rome, Constantinople, or els where: you had rather heare Tom piper sing a song of Robin hood, though nothing else but ribaudrie, than to heare men talke of religion or deuotion in your presence, which thing is the cause that you are not acquainted with these matters. And to be plaine, such as you, can make a hotch potche of all religions, saying, that matters albeit pertinent to saluation, are of no weight, or else pertaine onely to the learned, yea, and you think you may apply your selues to any companie, to anie time, to anie Princes pleasure for matters of life to come, and so in the end you passe over your liues more dissolutely, and in lesse consideration of God than Ethnikes.

Autoph.

Autoph. You set your diuinitie on the tentars, if you iudge others whose consciences you cannot search.

Philox. We haue a rule from Christ himselfe, how to decypher and discerne you, By their fruites ye shall know the, such tree, such fruit. The mouth speaketh from the abundance of the heart, If we liue in the spirite, let vs walke in the spirit. Let vs not bragge of spirituall actions, and liue carnally. For such as are carnall minded haue nothing to doe with Christ nor Christianitie. He that will liue godly, let him shake off the cares of worldly vanities, since the world is an open and opposite enemy to Christ, as it hath beene before spoken. For Christe himselfe sayeth, that the world cannot receiue the spirit of truth, neither he nor any his are of the world, though they liue in the worlde. And it is certaine, that Paul the electe vessel esteemed it but as dung. But good Lord howe fewe haue wee like vnto Paul in this point: he esteemed this world as dung. Wee count it a felicitie heere to liue pleasantlie, racking our consciences,

How to discerne an hypocrite.
Math. 12

James. 3

Iohn. 14

3.Reg.3

How wide
worldlings
are from
true wise-
dome.

VWorld-
lings set
the cart
before the
horse.

Math.6

1.John.2

1.Thef.5

tes, stretching our credite, and set our honestie on sale, that wee may inioye that which is not worth the labour. Salomon hauing proposed vnto him what he woulde require, desired not wealth, riches, reuenues, the ouerthrowe of his enimies, long life, or the like, but a wise and vnderstanding heart, whereby hee might discerne betwixt truth and fallhood. Oh would to God we had many in this regard like to Salomon, which would more esteeme of heauenly wisdom, than of transitory wealth. Saint Paul desired to be dissolued, & to be with Christ, wee wish to liue alwaies being made drunk with worldly delight. First seek the kingdom of God, saith Christ. *et cetera adycentur*. But we either as it were, suspecting Christ of rashnesse in promising, or insufficiencie in performing, first seeke the worlde, & after the kingdom of God by leasure. Loue not, (saith Iohn) the world, nor things which are in the world. Which lesse we learn backwards, for we first loue the world, and to speake plainly, some of vs loue nothing else but the world. Praie continually

anually, saith the Apostle. How preposterously wee deale in this respect, who liueth godly in Christ Iesu, & lamenteth not what small deuotion wee haue to praying & praising God for his benefites? Who hath eies and beholdeth not? If some sinfull and wretched man, taking good like to a seruant, should bestow on him some 20. markes a yere, would hee not looke for thankfulness at his hands, that he should come at a beck, run, & ride when occasion shal serue, attēd by him when he hath cause to vse him? wil not that seruant also applie himselfe to his maisters pleasure, shew himself thankful for so great a benefite receiued, and spende his life in so good a patrons behalfe? If contrariwise, he should shew himselfe gracelesse for so greate a good turne, who would not point at him, as the patterne of an ingratefull person. Who can bestowe so great benefites on vs, as our most gracious God? who hath made vs, & that according to his owne image, ransomed vs from the slavery of Satan when we were lost, & not onely redeemed vs, but is also well pleased to

A comparison,

Gen. i.

1. Pet. i

to

to bestowe a kingdome vppon vs, to
line and raigne with himselfe for e-
uer.

Autoph. Who is he but will con-
fesse it?

Philox. And who is he y is thankfull
for it: who wil shew thēselues so thank-
full for this benefite so vnspeakable as
commonly some will for a slender good
turne receaued at their friends hands.
He that will not go to the doze to heare
Gods worde preached, will much lesse
deny himselfe and take vp his Crosse
and follow Christ.

Math. 16

Autoph. I must needs confesse that
I account it an harde saying to for-
sake and deny my selfe and to followe
him.

Philox. But I can tell you an har-
der saying then that.

Math. 25

Autoph. What is that?

Philox. Depart from me ye cursed
into euerlasting fire, prepared for the
diuell And his Angels.

Autoph. I beseech me if I thought
of that.

Philox. Oh Autophilus, remember
the

the ende and thou shalt not doe amisse. They that beare the Crosse for Chzists sake shall neuer feare that sentence: which otherwise is fearefull to a crazie conscience.

Autoph. It is said indeede that the seruants of the Crosse which line after the example of him which was crucified shall appoach and come nigh vnto Chzist with great boldnes.

Philox. Why then are we so madde as to feare that which is the way vnto heauen, for herein is ioy of minde, celestiall comfort, aide against enemies, perfection of holinesse. When die with Chzist, and line with Chzist: suffer with Chzist, and raigne with Chzist.

Autoph. It may be so I would, and yet me thinkes I am loth to forsake this world.

Philox. But if thou wilt carry the Crosse willingly and chearefully it will carry thee to an happy ende: namely, where there is no miserie. But if you carry it with a grudging minde it will be heauy to beare, and yet shall you beare

It is necessarie that Gods children dre beare the crosse.

2. Tim. 3

bear it perforce, but it is necessarie that every one suffer crosse and calamity for Christs sake.

Acs. 14

Hcb. 12

Philox. Yea verily, Who so ever will live godly in Christ Iesu must suffer persecution: yea, and we must of necessitie enter into heauen through many tribulations: where the Apostle useth this worde Oportet: againe, he whippeth every childe whom he receiveth: if every one then none excepted, which thing is urged so farre of the Apostle, that he seemeth to sette it downe in the same place as an axiom or plaine assertion.

Many fa-
vour, but
few follow
Christ.

Autoph. He thinkes I could be content to favour and to follow Christ: notwithstanding I would not drinke of this cuppe.

Philox. Christe may have such friends inough, which will favour him, and love his kingdome: but fewe that will suffer with him: many that will beare him company in comfortable things, but relent in aduersitie: many that will sitte at meate with him, but fewe partakers of his continen-

tic:

ele: many play the good fellows at an
inch in the breaking of bread, but few
willing to drinke of his cuppe: many
that wil admire at his miracles, which
notwithstanding count his Crosse a re-
proach.

Autoph. Yet cannot I be perswaded
but that it is a Paradoxe, that all men
must drinke of the cup of affliction, and
for mine owne part, I esteeme vertue a
most precious gem, and could be content
to do much, if it might be with quietnes
of minde, but to beare this which you
call the Crosse, is vnwonted to me and
more then I can well away with, and
I coulde name some which counte it an
vnrasonable demaunde to be touched
in this point.

Philox. You builde vpon a false
ground, if you thinke it possible to serue
God with worldly ease, for albeit tribu-
lations and persecutions are not in all
ages and all places alike, yet is there
none of Gods children but at some-
times feele affliction both internal, and
externall. *Multe tribulationes iustorum,*
sayth the Prophet Dauid. The iust

Psal. 33.

doe

Math. 8

doe suffer many tribulations, they that
saile in the same shippe with Christ
must be tossed with the same tempestu-
ous windes and raging waues of the
sea. He that is of Christ his church must
suffer crosses for Christs sake.

Autoph. I thank God I neuer tasted
of the cup of affliction, so that I knowe
not how lowe it is, neither what I as I
hope.

Philox. How can that be, since the life
of man is a warfare vpon earth, re-
plenished with miserie by the iust iudge-
ment of GOD after the fall of Adam.
What greater warre, than continuall
lie to combat against the concupiscence
of the flesh, to bid battaile against the
worlde and the deuill, which haue so
many gynes wherewith to beguile
vs, so many trappes to ensnare vs, so
many sleights to supplant vs, so ma-
ny trippes to ouerthrowe vs, some-
times to make vs proude by creating
to dignifie, sometimes to make vs deli-
perate, by detecting vs to pouertie, some-
times by flattery to make vs vaine glo-
rious, sometimes by threating to make
vs

Sathan
rempeth
by sundrie
sleights.

be impatient, yea verily this olde ser-
pent, *plusquam mille habet nocendi artes.*
Going about, as sayth saint Peter, Like
a roaring Lion, seeking whom hee may
deuoure. Wheresoeuer God hath a
Church, the diuell will commonly seeke
to haue a Chappell next adioyning:
where there is a righteous Abell, there
is commonly a cursed Caine, to perse-
cute him: where soeuer there is some of
Israels seede, there is some of Ismaels
byrde ready to annoy him: where there
is a Iacob, there is an Esau: where
there is a Daud, there is a Saul: where
there is Christ, there is a Iudas at
hand to betray him: where there is a
Paul, there is a Nero readie like a
blondsucker to persecute him. And such
affliction hath bene allotted to the
Church from the beginning to the time
of Noe: from Noe, to Abraham: from
Abraham, to Moses: from Moses, to
Christ: and so shall it be to the worldes
ende: which indée is meete and neces-
sarie: for hereby we are humbled, pur-
ged and instructed: yea, it is as it were
a schooling to the children of God. The

Genesis 4.

Gene. 21.

Gen. 27.

1. Reg. 18.

Mat. 26.

The
Church
continu-
ally affli-
cted.

Why gods
children
suffer af-
fliction.

Lozde both trie by laying his Crosse
 vpon our neckes, and purifieth vs in
 the Furnace of affliction, even as golde
 is tried in the fire, and as the husband-
 men which when their Corne is some-
 what too ranke, do mowe it downe: and
 prune their trees, not to destroy them,
 but to make them beare more aboun-
 dantly: so likewise the flesh of ours in
 time of peace is luskish, lumpish, lasie,
 and drowsie, slowe to godly and
 Christian exercises, but wedded to
 earthly dung, and giuen to vaine de-
 lightes.

Nowe therefore it is not onely
 expedient, but also verie necessa-
 rie, that miserie, trouble, and af-
 fliction should come to stirre vp this
 dull & sluggish lumpe, for which cause
 the Saintes are compared to iron,
 which by vse is somewhat mozne and
 diminished, but lying vnused is eaten
 with ruste more and more. Dearly
 beloued, sayth Saint Peter, Thinke it
 not straunge that yee are tried with
 fire, which thing is to trie you as
 though some straunge thing happened

vnto

unto you. But reioyce rather in that
 yee are partakers in the afflictions of
 Christ: that when his glorie is reuealed,
 yee may be iustified and glad. For if we 2.Tim.2.
 be deade with him, wee shall also liue
 with him: if wee be patient we shall al-
 so raighe with him: if wee denie him,
 he shall also denie vs. Those which he
 knewe before, hee had also predesti-
 nate, sayth the Apostle to the Ro-
 manes, that they shoulde bee like fa-
 shioned to the shape of his Sonne, that
 hee might bee the first begotten a-
 mongest many bretheren. It is good
 for mee, sayth the Prophet Dauid,
 that thou hast humbled mee. Psalme,

Rom.8.

Psal.119.

119.
 And here is iust occasion offered to
 touch the examples of the Saintes.
 Did not the Lorde himselte tempt A-
 braham, after he had chosen him, by
 making him yelde to the slaughter
 of his tender childe? Did not Isaac feele
 famine, and one mischiefe as it were
 tamping and falling vpon the necke of
 another to bere and grieue him with-
 all? Was not Iacob compassed about

Gen.22.

Gen.26.

Examples
 of Saints
 afflicted.

with many troubles whilst he was
 yet in his mothers wombe, and salve
 nothing: began to strive with his bro-
 ther whose bloody hands he had much
 adoe to escape in his stripling age: eri-
 ling himselfe from his fathers house in-
 to Syria, where he was roughly racked
 in the schoole of affliction; at his returne
 ready to be swallowed vpon of sorowes:
 whose childrens vntoward behauour,
 had bene enough to haue killed him in
 his latter daies. Also being enforced for
 want of foode to goe into a forraigne
 Country. Furthermoze, was not Mo-
 ses greuously afflicted first by Pharaos,
 and his Princes, after wardes by his
 owne housholde, and Country men.
 Was not Dauid the Lordes anointed
 grienously molested of his Master Saul,
 who was even madde against him to
 bring him to destruction, what iniurie
 suffered he of his sonne Absolon: to be
 brieft, the rodde of affliction was al-
 waies striking vpon his pate: Here
 might at large be spoken of the sense of
 the olde Testament of whose tribula-
 tion the Apostle seemeth to make a
 brieft

briefe and compendious Epitomie,
 Hebrewes, 11. That some were rack-
 ked, some reproched, some chained,
 some imprisoned, some cutte in pie-
 ces, some stoned, some slaine, with the
 sworde, some went about in hairie
 cloth, in skinnies of Goates, in great ex-
 tremitie pressed and tormented wan-
 dring and hiding themselves in de-
 serts, hilles, caues and holes vnder the
 ground. Paul, speaking of himselfe,
 sayth, If any other be the Ministers of
 Christ, I am more, in labours, more a-
 boundantly, in stripes aboue measure,
 in imprisonment more plenteously, in
 death more often, of the Iewes I re-
 ceined fife times fortie stripes saue
 one, thrise was I beaten with rodde,
 once stoned, thrise I suffered shippe-
 wracke, a day and a night haue I
 beene in the deapth, in iourneying of-
 ten, in perils of waters, in perils of rob-
 bers, in perils of mine owne Nations,
 in perils among the Heathen, in perils
 in the Cittie, in perils in the wilder-
 nesse, in perils in the Sea, in perils a-
 mongest false bretheren, in labour

Hebr. 11.

Luke 24.

Math. 10.

The tenne
persecuti-
ons.

and traualles, in watchinges often,
in hunger and thirst, and fastinges
often, in colde and nakednesse, be-
sides those thinges which outwardly
come vnto mee. The trouble which
saith lieth vpon mee, is the rare
of a church to come nerer. If Christ,
whose whole life was nothing else but
crosses and afflictions, coulde not enter
his glorie, but by suffering, is it reason
that the seruant shoulde bee priuiled-
ged aboue his maister? What shoulde
I here speake of the Apostolike Church
which euen to this daie is most blon-
die persecuted of Antichrist & his hell-
houndes? What cruell persecutions
were there in the space of three hun-
dred and eightene yeres, when the
Church Apostolike was as it were, in
the infancie? First by Nero that blond
sucker: secondlie by Domitian, who ban-
nished Iohn into the Ile of Pathmos:
thirdly by Traiane, who published most
terrible Edicts against the Christians,
vnder whome that most notable prea-
cher and martyr Ignatius, with many
excellent seruants of Christ were cast
vnto

unto wilde beastes to bee torne and deuoured; fourthly by Verus, vnder whō Polycarpus was burnt in fire, and Irenæus Bishop of Lions beheaded with the sword, fiftly, by Septimius Seuerus, who crowned many a Saint with the garlande of martyrdome, amongst whom is reckoned Leonidas & father of Origene. Sixtly, by Iulius Maximinus, who plaide the bloudie tyrant against the Church. Seuenthly by Decius, who proclaimed most horrible Edictes against the faithfull, in whose time was Saint Laurence broiled vpon a gridiron. Eightly by Licinius Valerianus, who plaide the tyrant against Christ and the members of his bodie, in which bloudie boyle were slaine Cornelius and Cyprian, two most excellent men. Ninthly, by Valerius Aurelianus, who rather intended than ended his wicked & vngodly practises. Lastlie by Dioclesian, Maximinian, and the rest, whose horrible persecutions against the Church of Christe are verie perfectly depainted of Eusebius, who was a spectator

and eie witnes of so bloudie a pageant. But to come to our selues. What lions abroad, what fores at home haue conspired to murther & members of Christ, had not the Lorde in mercie discovered their conspiracies, and pzeuented their treacheries, putting a hooke in the nosehills, and a snaffle in the mouthes of mercilesse tyrantes? What mercie hath he shewed in shielding and sheltering vs, from the tyzannie of the bloudie Spaniards, who intended the ouerthrowe of our Countrie, the sack- ing of our cities, the marthering of men and women, to dash the braines of tender babes against the stones. These are Satrans impes, Antichristian hel- pounds, which thinke to swallowe vp all things an hundred furlonges before them, which lie in wait to stop the pas- sage of the Gospell, and to extinguishe the light of Gods holy word, gaping af- ter those blacke daies of darknes. But he whose dwelling is aboue the clouds, holdeth the stearne, and gouerneth all things both in heauen and in earth, & is able euen with one blast of his breath
to

to ouerthrow all their wicked deuices,
although the heathen rage & imagine
vaine things. The kings of the earth
stand vp & assemble themselves toge-
ther against the Lorde and against his
annointed. Although they take wic-
ked counsaile, and deuise deuillish
meanes to banish out of the worlde the
goble professors of his Gospell, al-
though they trauaile with wickednesse
and conceiue and bring forth mischief
like in secrete with their garrisons,
like lions stretch their greedie throates,
open their deuouring mouthes to swa-
lowe vp the Lordes flocke, yet can the
Lorde destroy them, and such fruites of
theirs; as heretofore of his infinite mere-
cie he hath done. He hath from the be-
ginning and will also protect this boate
and little barke of his tossed amongst
so many perils and miserable surges in
the raging sea of this troublesome
worlde, that it perishe not being ouer-
whelmed, for which cause wee praie
the good Lorde to visite this little vine
of Englande with thy right hande,
hemme thy flocke within thy hurdles,

that either by diuellish subtilty, wol-
nith cruelty, or Antichristian hypocri-
sie, they be not scattered. Blesse Lord
those Cities and Townes, where
thy Gospell is purely preached, that
they may live in peace which loue thy
lawe: make we beseeche thee peace
within their walles, and prosperitie
within their Palaces: make strong the
lockes of our Doores, and blesse thy
children within them: put peace for
our bandes, and fill vs with the fatte
of thy Corne, that thou King of glorie,
and Lord of Hostes mayest enter in
by our gates, & thy pure word not on-
ly abide within our walles, but also in
our willes. Thou which breakest
the bowe, and snappest the speares in
sunder, and burnest the Chariot with
fire, protect vs from slaughter, and
scatter the Nations which delight in
warre.

Thou Lord extinguish the fire and
flames of discorde, which canst con-
clude a peace for vs with the stone of
the ground. Compell the Wolfe
to lye downe with the Lambe, and
the

the Leopard with the Kiode: to make
a conuersion in the heartes of those
which preferre vncertaine riches and
vaine pleasures of this vile, fainefull,
and wretched world, before the profes-
sion of thy truth and preaching of the
Gospell.

Autoph. Amen. For surely the
Lorde hath miraculously deliuered us
from their deuouring and greedy eate-
ning mouthes.

Philox. You say well Autophilus,
in commendeing him for our marue-
lous deliuerance, but still you bee
mindefull of so great and manifold ben-
efits.

Autoph. I hope so.

Philox. When be so.

Autoph. Can you promise the con-
trarie?

Philox. I woulde Autophilus pro-
ue it not. It is a common and v-
suall practise now a dayes amongst
Hypocrites, to carrie about with
them saintlike mouthes, and diuelish
minds: to say Amen, to euery good pray-
er with their mouth, when their hearts
are

are worldly and wickedly exercised. But it is not painted wordes which please the Lorde, but the workes of righteousness, and obedience wherein he delighteth: to take up the Crosse and followe Christ, and to deny a mans selfe which Autophilus will neuer doe, are two notable markes of Gods children.

Autoph. Be not so rash in iudging.

Philox. When leaue to be Autophilus.

Autoph. Indede so shall I forsake my selfe, but as yet I meane it not: and yet haue you moued me so farre, that since the Gospell and persecution goe both hande in hande together, I coulde be content to suffer sometimes persecutions, but not continually, for such as I am can hardly away with continual afflictions.

Philox. I am not ignorant how naturally men are infected with the disease Philautia: that is to say, selfeloue, how much they are addicted to it, and they esteeme of themselves. But if any man cometh to me, sayth our Saviour,
our,

our, and hateth not father, mother, wife, children, yea, and his owne selfe, cannot be my disciple. Not that we should enuie, or be malicious towards them, but that we haue such affections towards them, that neuerthelesse the loue of the sonne of God be aboue all thinges. Of such an holy hatred Abraham is a worthy example, who had rather be cruell against his owne sonne, euen to the death, then in one point shewe himselfe disobedient. Let the husband therefore loue the wife, the wife her husband, the father his sonne, the sonne his father. So that their humane loue, drawe nothing from the spirituall loue of Christ. Nowe therefore Autophilus, since there are but two waies, the one narrow and rough, difficult to the flesh to be traueled: the other broad, smooth, and leading to destruction. Tell me briefly whether you had rather goe with worldly ease to eternall damnation, then to take vp the Crosse, and goe the narrow waye to life euermore: for one of them wee must needs runne at length: that

that is, either to ioy or utter perdition
on.

Autoph. I cannot tel what you call
worldly ease, but I am sure I would
goe to heauen.

Philox. Walke not then after the
flesh, but after the spirite: they that
frame themselves after the will of
Christ, are his liuely members: they
which loue not themselves, nor the
world, loath their former life, feare to
fall into snare: at a worde, they which
crucifie the flesh with the affections,
and lusts thereof, shall possesse those
ioyes.

Autoph. What I doe, it pertaines
not vnto you: you shall not answere for
me. I doubt not but I am cloathed
with Christes righteousness, I hope
that Christes perfect obedience yelded
vnto his father shall make satisfaction
for me.

Philox. A goodly countenance of
honestie and pretence of fleshly Chri-
stianity: doe you thinke that Christe
will holde you for righteous, when
you giue your selfe to vnrighteous-
nesse,

A string
whereon
hipocrites
are wont
to harp.

Nesse, what is this but a dishonouring
of him and a scorning of him for his re-
demption of you, as if Christ shoulde
accept the proude man for lowly: him
for a louer of God, which is a louer
of himselfe: him for a delighter in
God, which onely delighteth in vaine
pleasures: him for mindefull of Gods
benefits, which is altogether vnthank-
full: him for a chaste person, which is a
whoremonger: him for sober, which is a
drunkard, & lastly, him for a true wor-
shipper which is an Idolater.

Autoph. I hope you cannot iustly
affirme, that I am stained with any of
these vices.

Philox. Doth your conscience ac-
quite you?

Autoph. What is that to youe?

Philox. I aske you for no harme,
notwithstanding, if euery stich of
your conscience were thzoughly ripe
vp, I feare we shoulde finde it sore
sicke of many of these sinnes. Bewe-
ware of Idolatrie, it is the Mother
vice from whence doe spring many o-
ther.

Autoph.

Autoph. Idolatry (quoth you) I thanke God I neuer knewe what it meant.

1.Tim. 6.

Ephe. 5.

Philox. So much the worse : you may be sicke of that disease and knowe it not . Beware of Couetousnesse, it is the roote of all euill . Which also is called of the Apostle Paul, Idolatrie.

World-
lings cloke
Couetous-
nes vnder
the colour
of good
husban-
dry.

Autoph. Call you Couetousnesse Idolatrie, either I forgette it, or else I neuer learned it : as for my Couetousnesse care you not, I knowe my selfe to bee farre enough from it, vnlesse you will call good husbandry Couetousnesse as many indeede are wont, for nowe a daies, a man must lashe out, sette Cocke on hope, spende all on the poore, and in House keeping, or else he shall be counted a Piggarde, nay verily, doe what we can, wee shall offende some parties . If we be warie then are wee accounted Couetous: if liberall, then vnziftes: and thus they terme euery thing at their pleasure.

Philox. Nay, you put on faire words

cards on beastly and vglie monsters, by
 ding couetousnes vnder the cloke of good
 husbandrie: pride vnder the shewe of
 handsonenes, stoutnes vnder the colour
 gentrie: & thus although the couetous of
 commerants stoze vp treasures in their
 Palaces by violence and robberies, eate
 vp poore men euen as Beasts eat grasse,
 keeping it vnder, notwithstanding all
 this is the point of good husbandrie. Good
 husbandrie said I: No verillie, as bad as
 may be: for the winning of a few pence
 to lose Gods loue: and for to haue rich
 chistres and coffers stuffed with red ru-
 dockes to lese the fauour of the euerla-
 sting God. No, Autophilus: Balaam
 being greedy of money, for the which he
 was about to curse Gods people, might
 haue excused himself, saying, it is a point
 of good husbandrie. But if Achans stea-
 ling of gold and pzeious clothes against
 Gods commandement: for the which hee
 was stoned: if Gehezias selling of Naa-
 mans health, which came by the grace of
 God: if Iudas his treacherie against his
 Lord and Maister selling him for thirtie
 pence: if Ananias and Saphyra thep ly-
 ing

Couetous-
 nes hus-
 bandrie.

Num. 22.

4. reg. 5.

Math. 27.

Act. 5.

ing to the holy Ghost, were good husbands: then may these chambered fellows, keeping themselves close in their counting houses, laying their bagges vnder their elbowes, & dreaming of their rud-docks, then may they well say, that they play the good husbands in their filthy greedines and sparing of euery od halspeny. But this good husbandry is nothing els, but a net of the diuel, in the which who-soeuer is taken, loseth life everlasting: & as the seely bird goeth downe into a pitfall for a worme & loseth her life, or the mouse for a piece of Bacon is taken in the trap; even so it is with them which you call good husbands, which cast themselves to everlasting destruction both body & soule for trifles, not worth y traueling for; according to that of the prophet Barucke, Where are they nowe which heaped together gold & siluer, & which made no end of their scraping together? And immediatly he answered, *Exterminati sunt & descenderunt ad inferos*. They are rooted out, they are gone downe into hell. Like vnto that of S. James. Now goe to ye rich men, weepe and howle in
your

Barucke.3

James.5.

your miseries that come vpon you, your riches are rotten, and your gold & siluer is rusty, & the rust thereof shall be a testimony against you: it shall feede on your fleshe as fire, you haue hoarded vp wrath for your selues in the last day.

Autoph. Woulde you haue vs giue all away, and goe a begging: by the faith of an honest man I neuer meant it, get more when I can, I am determined to keepe that which I haue.

Philox. This is a rude speeche, sauering neither of Christ, nor Christianity. Take heede sayth Christ, beware of Couetousnes, for no mans life standeth in the aboundance of things which he possesseth: shewing the same by the similitude of a certaine rich man, who hauing not room where to bestow his fruites, saide: I will pull downe my barnes, and build greater: and therein I will gather all my fruits, and my goods: and I wil say vnto my soule, thou hast much goodes laide vp in store for many yeares, take thine ease: eate, drinke, and bee merrie. But God said vnto him, Thou foole, this night doe they require thy soule againe

Luke. 12

Eccle.31.

frō thee, the whose shall all these things be? And so is euery one that gathereth riches to himselfe and not riches towards god. Had not this rich mā better to haue purchased a place in heauē where to liue eternally, then to haue burdened bp heaps of the greedie golde, laide house to house, and lande to lande? What auaieth all his treasures, possessions, al renenewes, all faire buildinges: what auaieth his barnes full of Cozne: to what purpose shall they serue, when our most iust and terrible God to the wicked and couetous shall say: *Redde rationem villicationis*, Come giue accompt of thy Bayliwicke: May it not please the Lorde so to deale with Autophilus: Hearken therefore to that of the wise man, *Qui diligit aurum non iustificabitur*: Hee that loueth golde, shall not be iustified. Woe bee vnto you rich men, for you haue receyued your consolation in this life. What a soze saying is that of Chzist, when he pronounceth, That it is as easie a matter for a Camell to goe through the eye of a needle, as for a rich man to enter into the kingdome of heauen?

Autoph.

Autoph. That is an hard saying indeed, but you shall not make me beleene that these wordes haue a literall signification, for I knowe riches are good: neither will I learne the contrarie.

Philox. It is most certainly true, that riches are not ill of them selues, neither of their owne nature bzing impedimētes vnto vs, whereby wee may bee hindered from gods seruice: but the impediment cometh of our corrupt nature, otherwise wee might blame the author. For as the suffering of the Father doth oftentimes bzing corruptions to the Childe: euen so it can not almost bee auoided, but that the more abundance is giuen to some, the more they ingourge themselues and take a surfet as it were of the same: such is the wickednesse of māns nature. So that they to whō wealth and substance, riches and reuenewes do increase, are tyed with the chaines and bands of the Diuell, least they should aspire into heauen, and are so bewitched with Satrans iugling that they account nothing commodious but the flowing vanities of this wretched worlde: reiecting

A similitude.

The couetoustied in the chaines of Sathan.

Psal. 61.

ting that holosome counsaile of the Prophet Dauid: *Nolite cor apponere*. That is, set not your hearts vpon the loue of riches. Such miserable captiues as are thus settred with the chaines of Sathā, kept in bondage & flauery of their owne riches, we may iustly compare vnto cur Dogs, which when they haue fed vpon the carriō & filled their bellies, lye down by it & keepe away the seely birdes, that they may rather die fo2 hunger then eat of that whereof the Curs haue too much. So likewise the wretched man, constantly scraping and scratching from the poore, & withholding that which is none of his owne, although he haue too much, had rather see his poore brother goe naked in the strates, and sainteuen vnto the death thzough famine, then depart from that which he may wel spare to the relieuing of his extremity. So is he kept in priſon of his goods: so is he kept in subjection of the diuell, so is he continually tozmented. I say, tozmented in getting, moze tozmented in keeping, & most of all in losing. For which cause it is no maruel if our sauio2 Chzist calleth them the riches of iniquity, in regard of the effect.

Autoph. You may say your pleasure against riches and rich men, notwithstanding you shall not perswade me but that a rich man may be an honest man.

Philox. It is a baine collection of you to infer such a conclusiō bpō my former words, as though such were my intent.

Autoph. Why then doe you compare vs to Dogs?

Philox. Indéede, **Autoph.** I compare couetous cozmozants to cur Dogs, not without iust cause. Yet I say not but that a rich man may be an honest man: Abraham, Isaac, Iacob, Daud, and Iob, were very rich mē & also very good men. Ioseph of Arimathea was very rich: So likewise Zacheus was a rich man. Neither is it said of the Apostle, none are called being rich, but hee saith, Not many 1. Cor. 1 rich are called: nether in an other place, y they which are rich, but which seek to be rich, fall into many temptations. And again, y loue of mony is y root of al euil: not mony it self. Charge thē that ar rich 1. Tim. 6 saith y Apostle, y they be not high min- Heb. 13 ded nor trust in the vncertainty of riches but in the liuing God. Let vs therfoze be
 ¶ 4 without

Amos.3.

without conetousnes. Beware of posses-
sing other mens goods: restore to euerie
one that which is his owne. The Lorde
hath raised vp to vs most greuous pla-
gues against violent possessors of other
mens goods: he hath, and can scatter a-
bode vniust goods, by warres, mishaps,
and diuers calamities. For the Pro-
phet Esay cryeth out saying: The Lorde
shall enter into iudgement with the El-
ders & Princes of his people: and shal say
vnto them: It is ye that haue burnt vp my
vineyarde: the spoile of the poore is in
your houses. And Amos in the thirde
Chapter of his Prophecie cryeth: They
stoore vp treasures in their pallaces by
violence and robberie. Therefore thus
saith the Lord God, miseries shal inuade
thee on euerie side of the lande, and the
enimie shall bring downe thy strength
or riches from thee and thy palaces shall
be spoiled. For p2oofe hereof wee see that
oftentimes the w2ath of God lighteth
vpon them, and their goods which are so
gotten. We see that they which here pos-
sessed thousands, are wo2ne out by little
and litle, now the halfe, then thzee parts,
in

in the end all runnes at randon, and beggerie overtaketh them. So doth Gods curse vtter it selfe vpon them, and although that perhaps wealth lingereth, & at the first God is not that auenged, yet notwithstanding God sendeth them diseases and afflictions, wherby he holdeth them as it were vpon the racke and torture. As if he should say, what hast thou done, thou wicked traitour? Thou hast offended me all the times of thy life, and yet hast thou bozned thy selfe in hand that all shall goe well with thee if thou mightest haue riches enough, but thou muste now bee made to knowe that all the raking vp of riches which thou canst not enioy can stande thee in no steade. Thus may we see what reward they haue which enrich them selues, as it were in despite of GOD: insomuch that all their scrapings and scratchinges are nothing els but cordes to ensnare them, mistes to blinde them, venome to poyson them, and baites to choke them.

Autoph. Andeede, It may bee that for my owne part towarde my olde age: when death is about to come vpon me,
some

some part of restitution may bee made, but as yet I meane it not, especially vntill the yeare one thousande five hundredeth eightye eight be past: for they say, that will prove a troublesome yeare.

Philox. Oh foolish man which maketh account to live long, what is more certaine then death, and what is more certaine then the houre of death? This is a plaine & evident token that you haue no part in the Gospell of Christ Iesus: Zacheus, as soon as he was receiued into the fauour of Christ, and vnderstode the works of truth and equity, began to cast his accounts whom he had principally iniured or violently oppressed: yea, hee immediately without delay not only promised but also performed restitution.

Autoph. It may be I know not who I haue inturled. But if perhaps I haue dealt violently, as I hope you will not accuse me: yet by this meanes I shoulde fall into ignominy, that is to say by open restitution.

Philox. Sir, you can find meanes to rob the poore without infamie, & can you finde no handsome way to restore that which

which is wrongfully gotten without the cracking of your credite and estimation: Tush if you meane faithfully to make restitution, I doubt not but y^{e} spirit of the Lord wil teach you a ready way how to perform so good an intēt wout obloquy & ignominy: but if you mean to dally & iest with the Lord, the diuel can teach you a thousand excuses. The best whereof wil neuer set your consciēce at quiet liberty.

Autoph. Perhaps he is dead whom I haue defrauded, & therfore how should I make restitution.

Phil. When haue you y^{e} poore & needy, on whom to bestow your riches, vnto whō you may deal your vniust gotten goods.

Autoph. How shall they make restitution which haue prodigally spent them?

Philox. Such fellowes are to acknowledge their faults, and to repent them of their sinnes from the bottoms of their hearts: and if it come to passe, that riches afterwarde increase, they ought to be so much the more liberall of their owne, as before prodigall in spending other mens. Notwithstanding who saith not howe contrary to Gods wode wee deale

deale in this respect. He that hath gotten thousandes by that same so vglie a monster vsurie: He that hath purchased lands & living by extortion & conetousnesse, so if that enery man had his owne, he might goe a begging, yet neuer hath regarde of restitution. Nay he will paynt out his swelling pride, and mayntaine I warrant you a pozt with other mens pence, and satisfie his pleasure in the bowels, bloude, and sweate of the poze mans bowes. But it were better for thee, whosoever thou art, to plucke downe thy peccocks pride, and thy ruffling riote, and to consider with thy selfe wherof thou liuest, and still to inuencor thy selfe to make restitution as far as in thee consisteth. It were better thou diddest begge a while in earth, then to abide the vnspeakeable paines of hel fire for ever. Briefly, what soever thou wouldest that men shoulde do vnto thee, that do vnto them: and what thou wouldest they shoulde not doe vnto thee, that do not vnto them.

Pretence
of wife &
children.

Autoph. I haue wife and childzen and I must and wil see them prouided for according to their calling: I thinke my father

ther was an honest gentlemā & lived honestly amongst his neighbors, he left me riches which I haue well increased & am thereby come to credite and countenance in my country, in them consistes my estimation, for which cause I loue them the rather, and as my father dealt with mee, so am I also to deale with my owne children. That is to leaue them like gentlemen, for now a dayes he y^e hath nothing is lesse then nothing set by.

Philox. Fie for shame Autoph. what a conscience is this? haue you learned this excuse out of Gods booke? what a madness is this, that a man should condemne his soule to hel fire for y^e enriching of his posteritie? O what comfort is it, to a damned soule euerlastingly burning in the flames of hell fire to consider that by his vsurie, couetousnes & extortion he hath left his sonne a gentleman behinde him? who would hasarde his soule for such vanitie, since riches haue no power to profite or pleasure vs: but onely such that are bestowed in the vse & seruice of God: and our poore brethren, and yet what caring and caring is there, even when we
are

are vpon our death beds, for our childre, kinsfolks, and friends: which time especially, our soules are to talke with God by prayer and meditation.

Autoph. Would you not haue the father to care for his childe: as simple a Scripture man as I am, I can tell that Paul calleth him worse than an Infidel, that careth not for his wife & children.

Philox. I say not so, for I confesse that the father ought to care for his children: but what manner of care is that, such a one namely as ought to moue him to call vpon God, to haue a recourse vnto him, from whence all good thinges doe come. This care must moue him to forwarne his children y they liue in sobernes, to be contented with a litle, to laboꝝ that God may blesse them, that euery one of them walk in their vocatiō, holding themselves in the ancoꝝ of Gods prouidence, being assured y he will neuer faile them y put their trust in him faithfully, willing the all to hold fast by this promise. Thy God wil not forsake thee. Be not careful saith Christ, for your selues, what you shall eat, or what you shall drink, nor yet for
your

your body what raiment you shall put on, Is not the life more woorth then meate, and the body more of value then raiment? **W**hereby immoderate care is forbidden, and yet euery one of vs ought to labour according to our vocation.

Autoph. **W**hat would you haue gentlemen to laboꝝ which are brought vp so daintely that the Sun may not shine on them? would you haue the Courtier play the Country man, & each delicate Dame to fall to hir distaffe? **N**owe as I am an honest man, I am determined if I may liue seuen yeares to an ende, 'so to provide foꝝ mine, & I hope they shall be able to liue wout the sweat of their browes.

Philox. It is the fashioꝝ of worldlings to fancy an immoꝝtality in this life, & to think & they shall liue seuen yeares after they be dead. And as touching this dainties which you talk off, I say it is a filthy thing, lothsome in the eyes of God. As also there is no greater vanitie then that any of vs shoulde boast of his gentry: foꝝ are we not Adams childꝝen by nature, cursed heires of death, nothing but a lump of sinne, and consequently
must

must néedes bee lothsome to our God. Let then the hautie man bragge of his Pedigree, and the couetous man damne his soule to hell fire to make his sonne a gentleman, notwithstanding this is their offspring, this is the top of their nobilitie, that there is a sinke of sinne in them, that they be Sathans bondslaves, that they haue the wrath and curse of God hanging ouer their heades, and briefly, that being banished frō the kingdome of heauen, they be deliuered to torments and tortures euerlasting: but that it hath pleased our most gracious God to ransom some and redēme them by so pretious a price, as is the blood of his sonne Christ Iesus. And yet it must néedes amase a godlie mā to see how euery one doth hunt for worldly honour. Howe saith the simple hinde: if I had but a plowland, my estate were happie. So likewise the husbandman gapeth after the degree of a yeoman, the Yeoman would be a Gentleman, the Gentleman a Knight, the Knight a Lorde, the Lorde a Duke, &c. And so in conclusion, the poore and simple hinde, if possible would, be a Prince: few

by none at all are content with their estates, but desire honour and estimation in this worlde, which is nothing else but vanitie, & as it were, a mans shadowe, which the more that a man followeth, the more it flieth awaie, and when he flieth from it, it followeth him againe, and the onely way to catch it, is to fall downe vpon it: So falleth it out with them which gaze after worldly promotion, the faster they followe it, the further it flieth, the further they lie, the faster it followeth, and in the end the onely waie to winne honour, is to be humble.

Autoph. Doe you make no difference in mens estates? woulde you haue the simple & meane man vaunt himselfe aboue his degree and calling?

Philox. Not so, but let the Prince haue loialtie due to his excellencie, the noble man honour due to his dignitie, the Gentleman reuerence as his condition, the yeman esteemed as he is worthe of. It is not that which

I gaineſaie, but the vanitie of pride and ambition.

Hypocrites
cal pride
handſom-
nes.

Autoph. So ſuch fine headed fellows miſconſter euerie thing at your pleaſure. He that carrieth a couragious minde you call ambitious, and he that careth to bee handſome, you tearme proud hearted.

Vertue
fountaine
of true no-
bilitie.

Philox. Nay, you ſhoulde ſaie the contrary, that pride like an hypocrite hides himſelfe vnder the ſhadowe of handſomnes, and ambition vnder the colour of couragiousnes, but if you wil needs make your ſonne a Gentleman, as I perceiue it is your intent & purpoſe, ſend him to the ſchole of vertue, for true nobilitie was neuer begun but by vertue, & he that holdeth nobilitie by deſcent from his auncetours without vertue, is no better than a monſter, in y he breaketh the bonds of the nature of true nobilitie. If Chriſt had liſted to brag of his nobilitie, hee might haue had as ſufficient cauſe as he that carrieth y greateſt pozt, who came of as great a ſtock as anie was in the world: but he being the ſon of
God,

God, called himselfe the son of man, & is, the sonne of the virgin Marie: and moze than all this, called himselfe by the name of shepheard, the which is counted a cōtemptible & base name amongst men: but it is with worldlings after the manner as it is with infants and childzen, which esteeme moze of a painted bable, than of a pzeious iewel, & count it a moze excellent thing to flourish according to the glittering pomp of this world, than to liue godly in Christ Jesus. For pzoofe whereof, who listeth may see howe foolish men are wont to wonder at vanities, saying, how happie he is, how rich, how mightie, in what authoritie, what a tal felow he is, of what goodly stature, how beautiful he is, what a lusty galland, but loke vpon heauenly gifts, & of this worldly men account not of: these miserable men loue their owne miseries, being so far wide from true felicitie, that they thinke that in a bundaunce of these things a happie life doeth consist, and albeit that without carking and care, many

Worldlings like
to childre
and fooles

are not able to prouide necessaries for this mortall life, yet if they were sure to liue alwaies, they would not set a point by the kingdome of God, which wretched caitifes so miserably ouerwhelmed with earthly vanities, that they can thinke of nothing else but earthly gewganes, shal one day mangle their hearts, vnderstand how vile and how vaine things haue beene, wherein they esteemed their chiefe felicitie.

Autoph. It is meete that a Gentleman goe like a Gentleman, & that fine dames be daintily attired, would you haue Joan goe as fine as my Ladie? Let Courtiers court it, it is but a credit to goe gaie, or els many are deceived.

Philox. It is a credite in deede, and so, many carrie all their credite on their backs, which proude peacockes, if they were plucked as they shoulde be, would hang their heades for vertie shame. Was there euer such exesse and superfluitie as is at this daie, and in this land, men making themselves mon-

Pride of
women
portraied.

monsters, and women disguising themselves like puppets. The Prophet E-
saie speaking of the attire of women,
so curious in tricking and trimming Esaie. 3
by themselves with all their pretie
trinkets, doth so decypher them, as if
he had an inuentorie of their chests, I
saie, he doth displaie them even from
the crowne of their heads, to the sole
of their fete, As their ouches & brou-
ches, their slippers, the cals, the round
attire, their sweete bals, their brace-
lettes, their attire of their heades,
their head bandes, their tablettes,
their earerings, their rings, their mu-
flers, their costly apparel, their vailes,
wimples, their crisping pinnes, their
glasses, their lymnes, and their lawns,
and such like knackes: and he telleth
them that God can well skill to make
reformation, since they were set on
the hoigh, and all bent vpon bzaunery,
setting cock on the houpe, and hauing
no care of amendement. But now a
dayes ruffianisme is more rise than
euer it was, and pride seeks to display
his armes by all kindes of disordered

varieties, they are still devising of
some new bable or other, & are neuer
at an end. Now French fashions, now
Italian foies, and al to make English
fooles: and thus whilst we are so bu-
sie in making our bodies braue, our
soules are eaten to death with rust &
ranker. The Lord commaunded the
Iewes, that they shoulde not weare
garmets of linsie wolse, that is, they
should obserue a simple and naturall
fashion of their attire, and not to vse
such gaie glorious flim flams, and to
seeke after superfluous deckings. For
when men doe so, it is as if a man
should disorder a whole house, or turn
the pots and the platters, mingle the
sheetes with the towels, tolle & tum-
ble all things topsie turvie: the like
madnesse, I saie, is committed, when
we doe not rightly and orderly apply
to our uses those thinges which God
hath bestowed vpon vs, but mingle
them according to our owne imagi-
nations, and is it not a wonder to see
what pretie knackes fine heads can
inuent to feede fond desires. For as
sone

Some as they see the foolish Gentleman
to be tricked with the delight of some
new deuised Luciferlike tricks, then
begin they to set such dainties abroch
as may make fat soles, & leane pur-
ses. Oh this is brane, saith one, this
will tricke it, sayeth another, I will
haue a newe deuise, saith the thirde.
Thus is their striving & emulation,
who shoulde possesse the highest place
in the schoole of vanitie, & many there
be which, were it not for the main-
taining of their pride, might keep good
hospitality, releue the poore, do good to
the common weale wherin they liue,
whereas now they hang such slim flā
about their necks, & lay so much vpon
their backs, that they are not able to
spare anie thing from their bellies, in
the meane time naked neede is sent
packing, & no regard is had of the vse
of Gods creatures. What should I
say, there is nothing else but confusi-
on in our liues, we are as blinde as
beetles, and made drunken with the
dregges of vaine excellēce: if some
good men which liued in the time

of simplicitie, should see howe men at this present doe leade their liues, how one daie they must haue this toie, an other daie that, and the thirde daie a new bable, some must shifte twice a daie, or else they haue not playd their partes. If some, I saie, which liued in y^e time of simplicitie, did but see what forging of fine conceits there is to put that toie out of vse, which was inuented but three daies a go, and all to get money, and also how others lash out to maintaine their porte, which must needs bee in print, I warrant you, would they not clappe their hands at them, yea, would they not spit at such fondnesse?

Autoph. Fie, fie, there is no wise man but will laugh at you, & I know euerie daintie dame will scozne you. Is it not meete that a Gentleman shoulde haue a gowne for the night, two for the daie, some for winter, and some for Summer, one all furred, an other halfe faced, one for this daie, an other for that? Should not a Gentleman haue chaunge of attire, to shifte
twice

twice in one daie, one after þ French fashion, and an other after the Turkie, call you these toies?

Philox. Oh Autophilus, the Israelites were content with such attire as God gaue them, although not gorgeous, and God so blessed thē, that their shoes and hose lasted fortie yēre, and those which were woꝛne of their Fathers, their children tooke no scoꝛne to weare them afterwards: but we are neuer content, soꝛ some will not stick to bestowe moꝛe on a dauncing shirt, than is sufficient to buy an handsome sute of apparel: others hang their reuenues about their neckes, and in the ende some will not sticke to ieoparde the best ioynt about them, to maintaine their proude estate: another if he haue not money to buy him gayish clothes, yet that he may play his part in the pageant of pride, will lash out all his money in his purse vpon great buttons. Another because he will bee in the fashion, will bestow two pound of daglockes in panching his doublet, the true liuerie and cognisance of his

¶ 5

master

maister whom he serues. Another because he woulde haue a tricke aboue the rest, must weare his hat without a band, and goe with vngartered hose, as either he would haue people to laugh at him, or shewe that hee is wearie of his life: and that which is most abhominable, some there are which take bzauery in their lōg hair, loking grimly as if they were fraye bugs to feare children, or satyres & sauage creatures come out of y woods. Thus they which are made men by y work of God, created to serue him in true righteousness & holines al y daies of their liues, by Circes, I shuld say, by Satrans enchantments, are changed into Apes, Hogs, and Asses, behauing them more bzutishly thā euer did the Ethnikes themselves.

Autoph. As touching men, it were pittie they shoulde become such monsters as you woulde make them, and as for women, albeit they haue tong enough to aunswere for themselves: notwithstanding I will speake for them in this behalfe. Is it not meete,
think

think you, that they curle their haire,
paint their faces, go fine and gayish,
to the end they may delight their hus-
bandes eyes, and to retaine his loue
towards them: yes, yes I warrant
you, if you shoulde controll them
to theyr faces, they coulde verie
quicklie shape you suche an aun-
swere.

A cloake
vnder

which wo-
men hide
their pride

Philox. A shamefull thing were
it, and if they shoulde so aunswere.
First in respecte of theyr husbandes,
and then in regard of God especially:
in regarde of their husbandes, for
that in so saying, they shoulde charge
him to be delighted with the worke
of the deuill, as though that a wise
and christian husband had rather that
his wife shoulde paint her selfe and
flourishe lyke a common harlot, than
goe lyke a graue matrone: in re-
specte of almightie G D D, for that
they which doe colour their faces,
and die their bodies, doe therein
goe aboute to reprove the excellent
worke of him that made them, in-
somuch that they doe seeme, as it
were

The true
ornamēts
of women.

were ashamed of his workmanship. Paul teacheth them another lesson, that they shoulde decke themselves with shamesfastnesse and sobernesse, not to curle their haire, to die theyr faces, to glitter with their golde or precious clothes. A common prouerbe it is amongst the Grecians, that it is not golde or pearle that beautifieth a woman, but good and honest conditions: so that in stead of their gaudes, embzoderies, bzacelets, and borders, they should onely delight in the decking of Gods lawes: that ought to bee their iewels: in sted of their frontlets and bzacelettes, and in stead of theyr rings and costlie gemmes vpon theyr fingers, they should haue Gods lawes befoze their eies, and at their fingers endes, so that if they shoulde looke vpon themselves, yea although but vpon their nailes, it shoulde come into their minds to thinke that they haue a maker, who fashioned thē, & whose pleasure it is they shuld wholly frame themselves in true obedience and seruice all the daies of their life. And in
stead

stead also of beautifying and garnishing of houses, in making them of a glorious & sumptuous shew, to the end it may bee saide, this is the house of some man of honour and estimation, the lawe of God ought to be witten vpon it rather, according to that in the sixte of Deutronomic, Thou shalt binde them, saith Moses, that is to wit, the words of the lawe, as a signe vpon thy hands, & as frontlets, written betweene thine eies: thou shalt write them vpon the entrie of thy house, and vpon thy gates. But to deale more plainly Autophilus, do but tell me this, what is one of the chiefest causes why the poore are almost pined through penurie, and such a famine now doth shewe it selfe in the land, as it doth?

Pride
cause of
dearth &
penurie.

Autoph. I cannot directly tell you, I hope you will not saie that pride is the cause thereof.

Philox. Yea truly, how can it be any other wise, while one man spendeth that which might serue a multitude, and fewe there be which distribute

A compa-
rison.

bute of that abundaunce which they
haue receiued, beeing made dronke
with the dregges of excesse and super-
fluitie, when we neither keepe a mean
in them, bestowe them to the profite
of our poore brethren, nor yet are
mindful of him of whom we haue re-
ceiued them. If a Father perceiue his
childe to cramme himselfe too full, and
be giuen to ouer much greedinesse of
the belly, he wil cut him smaller mor-
cels: and if hee see him ouer licentious,
and to haue, as they call it, a white
bread tooth in his head, hee will giue
him the contrarie, else he shall marre
his childe. If this be so, then if we a-
buse the benefites of God distributed
in so good order, conspiring euen an
alteration of nature it selfe, is it anie
meruayle if the Lorde doe giue vs
smaller morselles, and cutte vs shor-
ter commons, making vs gladde to
snappe at a cruste? is it anie mer-
uayle if wee unhallowe the crea-
tures, seeking to create a newe
worlde, to feede on fond desires, if the
Lorde doe sende a moraine amongst
our

our cattell, sende an vnseasonable
 seede time, and an vntimely haruest,
 sende a famine and dearth into the
 lande, for the wickednesse of the peo-
 ple: I feare me Englande is in the
 waie to ouertake Sodome and Go-
 morrha, the partners of proude hear-
 ted people, for when as the Lorde
 had giuen them aboundaunce and
 plentie of all things, and they were
 growen fatte, then beganne they to
 kicke and spurne agaynst the foster
 Father, to exercise crueltie and op-
 pression agaynst the poore, and to run
 headlong and headlong vnto despera-
 tion.

Autoph. If euerie thing were
 so out of temper, as you would seme
 to make it, it is mervayle that the
 Lorde doeth not powre his heauie
 wrath and indignation vppon the
 lande, as hee did vppon those wic-
 ked Cities Sodome and Gomor-
 ra.

Philox. The iudgements of the Lord
 are secrete and vnscrutable, hee
 may

1.Pet.5

Heb.10

may come before we be reuied for him: he is patient to vs ward, as teacheth Peter, and therefore we must learne Autophilus, to make a commodity of the Lordes patience: although he be long in coming, and loth to execute his iudgement vpon vs, yet at the last he will come: although he forbear in drawing the sword of iustice against vs for our sinnes, yet if we deferre a mendment of life untill such time as he be enforced to strike, he will pay vs home to utter perdition both of booke and soule, and therefore let vs humble our selues vnder the mightie hande of God, least hee deale roughly with vs in the daie of visitation, yea, let vs bowe our neckes in time, for if the mightie hand of the Lord doe fight against vs, we shal not be able to beare it. It is an horrible thing to fall into the hands of the liuing God, saith the Apostle, if we staie vntill he shew himselfe our enimie, we shal finde that he is the God of iustice, and the God of reuenge, yea, and that hee is a fierce & terrible God against such as are lul-

led

led a sleepe in the cradle of seclitic.

Autoph. If God were so angry as you would seeme to make him, many mens cases were to be thought more desperate, and dangerous. No, no, God is mercifull, fauourable, and full of compassion, at what time so euer a sinner doth repent him from the ground worke of his heart, he will receiue him, his mercie is ouer all his workes. I know well enough that he would not the death of a sinner, and therefore make the matter no worse, then it is: for if men did not thinke that God did wink at many things, they would looke better about them then they doe.

Philox. Why how now Autophilus, now you mende the matter well, for howe you slip from one sinne to another there is not a more ougly monster, neither any thing more abhominable to the Lord then presumption. I doe not deny but that God is mercifull and patient to be wonde, that he would haue none lost but receiue all to repentance, as Saint Peter

teacheth

teacheth

Presump-
tion por-
traied.

teacheth notwithstanding, it is a
 hadde conscience, that because hee
 is mercifull, therefore wee should
 abuse his mercie: because hee is
 the God of compassion, therefore wee
 should presume vpon his patience:
 such wicked ones are to vnderstande
 that God hath two armes, the one of
 iustice, and the other of mercie: and
 those which will not make any com-
 modity of the Lordes patience, must
 be smitten with the sword of iustice.
 Saint Paul teacheth another lesson,
 That wee should not contemne the
 riches of his mercie. If he promise
 thee mercy and grace to day, sayth
 saint Augustine, thou knowest not
 whether hee will proffer it thee to-
 morrow: If he offer thee life and im-
 mortie this weeke, thou knowest not
 whether hee will proffer it thee the
 next weeke. And therefore Autophi-
 lus, beware of presumption, lest defer-
 ring conuersion from houre, to houre:
 from day, to day: from week, to week:
 from yeare, to yeare: the iudgement
 of God suddenly ouertake you. Our
 liues

Rom. 2.

lives doe hang at a twine threde as
it were; and we are sodainely ouer-
turned, so may learne this by expe-
rience: hath not one sodainely bene
drowned: an other broke his necke
with a fall: an other bene sodainely
slaine by the sword: an other salne in-
to the hands of thennes; and thereby
cruelly murdered: an other salne
botome dead in the streets. We haue
sene or at the least might haue sene
some of these fearefull tragedies: as
for the time of our life is short, fiftie
yeares and tenne: it is cut off quickly
and we sle away, sayth the Prophet
Dauid, Wee haue spent our yeares as
a thought. Our life for the shortnes
and inconstancie of it is compared, to
grasse, to a vapour, to smoake, to a
weathers shuttle, which slideth away
swiftly. Euen so experience teacheth,
to day a man to morrowe none. Be-
sides this death is such a Sommer as
will haue no nay, neither will be cor-
rupted by any bribes: who whether he
come first or last, early or late, will
not be resisted. And therefore as Salo-

The short-
nesse of
mans life.

mon reporteth: That man is blessed
 that feareth in his heart. What is to
 wit, calleth vpon himselfe whilest it
 is today: balieth and delayeth not
 untill he be compelled and constrai-
 ned to acknowledge from whence he
 came, and whither he must returne.
 But as for such miscreants which
 do beate out their tongues like mad
 men, and fret like chafed Bulles, set-
 ting themselves against the iudge-
 ments of God, and like Diabls ma-
 king warre against the forewarning
 of his messengers as did the old world
 against Noe the preacher of righte-
 ounes, untill the moment of destru-
 ction. These must at length see that
 the Lorde hath a naked robe of ven-
 geance, and a Scepter of iustice when
 they shall deauly pay for their pouds
 presumption. For the Lorde hath no
 mercie for such as walke in the vaine
 delights of sinne, and in the stubbor-
 nes of their owne heart, adding drun-
 kennes to thirst: that is, ioyning one
 horrible sinne to another. Let the
 wicked forsake his waies, and the vn-
 righteous

Deut. 29.

righteous his own imaginations, and
 returne vnto the Lorde, and hee will
 haue mercie vpon him. Esay. 55.

Autoph. Hath not Christ spoken
 it Philoxenus, that whosoever belie-
 ueth in him hath eternall life. I
 would: you knew it, I hope to be sa-
 ued by the death of Christ, as well as
 the best of you all: and therefore if
 you goe about to perswade me other-
 wise, I will shut vp so: you trouble
 my conscience.

Philox. Willonest thou make the
 death of Christ a band for thy sinnes,
 and so worke that villany against
 Christ? Dost thou think y Gods mer-
 cy is common to all? No, no, thou ma-
 keth thy reckoning without the Host:
 and when it comes to the vplote,
 thou shalt scape short: for it wil proue
 farre otherwise. thou shalt find Gods
 mercy turned into iustice, and Christ
 his death turned into wormeworde:
 because thou hatest knowledge and
 shonest not the face of the Lord.

Autoph. Wee shall neuer haue

done if I follow you by and downe at
randon as you leade me.

Philox. Nay we should neuer haue
done if we shoulde display all the va-
nities and hypocries of worldlings.

Autoph. Tush, tush, you terme e-
uery thing at your pleasure.

Philox. I fearme them as they
are, and I would you were not made
drunken with worldly pleasure.

Autoph. I will ende with you for
I haue a further matter in hande
which shall bring more profit and
pleasure then all this before spoken.

Philox. What is that Autophi-
lus.

Autoph. If I should tell you, wee
should neuer haue ended: therefore a-
dien for I haue much to doe.

Philox. Much to doe indeede, for
an hypocrite to hate the world, denie
himselfe, take vp his Crosse and fol-
low Christ.

PINIS.

